

THE SELECT
DIALOGUES
OF
LUCIAN.

To which is added,

A New Literal Translation in *LATIN*,

WITH
NOTES in *ENGLISH.*

By EDWARD MURPHY, M. A.

verbum verbo curabis reddere fidus, HOR.
Cæca regens Filo vestigia. VIRG.

London Printed,
AND
Dublin Reprinted: By JOHN EXSHAW, in
Dame-street.
M,DCC,LXXI.

1607/5130.



T O
Thomas Adderley, Esq;
C O N C E R N I N G
D E D I C A T I O N S.

S I R,

I really sat down to write you a Dedication; but, judging it somewhat necessary to think a little, before I wrote, and having, for that Purpose, thrown myself into a Posture proper for Meditation, I made the following previous and mature Reflections, which, to me, appear very substantial, and pertinent to the Matter under Consideration.

1st, That, for my own Part, I never yet heard a single Mortal acknowledged as being either learned, or great, or good, because such or such a Dicator had so represented him.

2^{dly}, That I very much doubt whether, since near the Year *One*, of the *Christian Æra*, any commendatory Dedication hath contributed much more than one ten-millioneth Part toward the establishing of any Man's Character.

3^{dly}, That I, therefore, think it incumbent on me, as a Reasoner upon this Point, to conclude, That all the fine and elaborate Encomiums of all the Dedications written since the *Augustan Age*, are (whether true

or false) this Day universally looked upon as so many huge Lyes, and Schemes of Flattery and Interest; and are seldom, if at all, thought worth the Reading.

4thly, That, since the present Age is so assuming, as to account all the high Dedicatory Commendations of so many Centuries nothing but crafty, fulsome, sneaking Stuff (though I have seen some, that, I could swear, had Truth in them) Therefore, should the Framing and Inditing of all such Commendations be, for the Present, laid aside by all Sorts of Authors: It being, however, still allowable for excellent Poets to *call upon* and *invite* to their *Aid* and *Affistance* great and learned Men, after the Manner of *Virgil*, or in some such ingenious Way: Any Thing to the Contrary in these Reflections notwithstanding.

5thly, That (by the By) while I am writing these same Reflections, I recollect, that the Matter and Manner of this Epistle, as to me it seems to go on, are not very suitable to the Character of a Commentator and Translator, and, therefore, that I had better change them: But (upon second Thoughts) that I find myself to be naturally of a Temper that obliges me to postpone small Matters of Consistency to those of public Utility; and, therefore, that I must proceed,

6thly, to observe to you—That I seem to myself to have hit upon the best Expedient by which Credit may still be secured to the future Panegyricks of able Dedicatores, *viz.* by an Act of Parliament to the following Purpose (and, to obtain which, I beg you will please to use your Interest) that is to say, 'That from, and after,
• the Day of , &c. no Author presume,
• in his Dedication, to represent his Patron, as the
• Happiness and Admiration of the Age he lives in,
• on Account either of his Benevolence to the whole
• Race of Mankind, or, his often-tempted and still un-
• shaken Fidelity; or, his most exquisite Taste, and ne-
• ver-erring Judgment; or, his consummate Know-
• ledge in all Parts whatsoever both of polite and use-
• ful Learning; or, his utter Contempt of all Praise;
• or these, and innumerable other Perfections, all put
 'together'

together; *Except*, the said Author shall, previously, have published the duly sworn Affidavits of a competent Number of good Judges of Merit and Knowledge (who have been Ear and Eye-witnesses of the said Patron's prodigious Accomplishments, and numberless Acts of Goodness) setting forth and specifying his (the said Patron's) several great Talents, with their exact Extent; or, if they be infinite, shewing exactly where they do not end; and, likewise, when and where, and to whom he hath done those unheard-of Services. And, that any Author herein trespassing shall, upon Bill, Plaintiff, or Information, in any of his Majesty's Courts of Justice, be condemned to stand in the Pillory for the Space of one Day, and to be pelted, during the said Time, by all whom it may concern, with Volumes of the hardest modern Writings, Tomes of School-Divinity, Casuistry, and Metaphysics, and with all Books and Pamphlets containing Principles of new and polite Religion, or no Religion at all; and further shall, during the Year next ensuing, be closely imprisoned, and debarred the Use of Pen and Ink, and all other Writing Instruments and Implements whatever, receiving daily the Allowance of half a Pound only of brown Bread from the Public, and from his Patron, daily, a Pint of Tap-plash, and no more: And this only, provided the said Patron hath Generosity enough to grant him the said Allowance. And, *Finally*, that the said Author be allowed nothing to read, during the said Year, but modern Dedications.

7thly and *Lastly*—That I myself had better, and that I hereby do wave all Thoughts of writing a Dedication to you, together with your Character therein to be set forth, till the Legislature shall, in their Wisdom, think fit to pass an Act to the above Effect; thinking what I have to say of you somewhat of a Nature not very meet for a Form of Writing, that at present labours under some Disadvantages through the Infidelity of the Times.

In the mean Time, I shall endeavour to content myself with the Enjoyment of one Pleasure (from which, or the Truth, on which it is founded, not the united Force of all the Carpers breathing shall ever be able to diminish the least Portion) which is, That of thus publickly acknowledging myself,

SIR,

Your very-often, and

most-generously obliged, and,

ever grateful Servant,

EDWARD MURPHY.

TO



TO

Two or Three READERS.

IT is well known, that the Tediousness, the Inaccuracy, and (in many Instances) the great Ignorance with which Youth have been used to read over the following Dialogues of *Lucian*, have been owing to a Succession of faulty Editions, a loose and distant Translation, a real Difficulty in the *Greek*, arising from long and transposed Sentences, and an entire Want of proper Illustrations. Hence hath arisen a constant and just Complaint of the Hardship upon Beginners, in their being obliged to pass immediately, from the Gospels in the *Greek* Testament, into an Author circumstanced with so many Difficulties. And yet there was no Help for this Hardship, as we had not a more proper Book to put into the Hands of School-boys, other Authors containing Matter not well suited to tender Understandings.

These were the Considerations that prevailed on me to engage in the following laborious Work; and the Particulars, I proposed to myself in the Execution of it, were,

First, To correct the Text of the current Edition.

Secondly, To make a strictly literal Translation of the same into *Latin*, inserting no Words of my own, but such as were *explanatory*, by being fairly to be under-

understood in the Original, and placing the Whole in nearly the exact Grammatical Order. And,

Lastly, To illustrate the Text with Explanations from History, Mythology, and a strict Consideration of the Author's Language, Sense, and Humour.

To these Designs I added a Resolution to endeavour, that every single Word of my Translation should be the most properly expressive of its respective original Word, that the *Latin Tongue* could afford: Which added much Difficulty to my Undertaking, being, in the Nature of the Thing, very hard to accomplish. However I have succeeded in this Part of my Design, my Intention was, to fix the precise corresponding Significations of as many *Greek* and *Latin* Words, as came within the Compass of this Work.

With Regard to my Notes, I must observe, that, however executed, they are the first that, to my Knowledge, have ever been made to this particular Collection of *Lucian's Dialogues*; and that I would have written them in *Latin*, but for the following Considerations, which I think of much more Importance than the Notes themselves.

I am humbly of Opinion, that the *Latin* of all our Commentators upon the Classics abounds with stiff and affected Expressions, cant Phrases of the antient Comedians, and a great Mixture of mere Modernisins: So that, by the Time a Youth hath gone through his Course of Humanity, both at School and the University, he probably hath read as much, if not more, of this Sort of Language, than of pure *Latin*. And, as quaint Expressions, and such as correspond with the modern Modes of Speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine *Roman Stile*. And to this alone, I am persuaded, is justly to be attributed, that, in such a Variety of modern Writers in the *Latin Tongue*, so very few can be said to have written with tolerable Purity; which is a great Disadvantage, and often a Discredit to the Subjects they have treated.

Hence

Hence am I induced to think, that it had been greatly for the Interest of Learning, had no Comments upon the Classicks been ever written, but in the Language of the Country for whose Use they were first intended. For, if any other Country saw an Improvement to be gained by the Reading of such, it might with equal Information, but no Detriment, read them translated into its own Language. So that hence the Learned, having never read any but pure *Latin*, could scarce have known any other; and therefore must the Writers among them have formed a far better Style from their unmixed Fund, than from a Jumble of good and bad.

Therefore, as I could not flatter myself with the Hopes of succeeding in such a *Latin* Style as I judge requisite; I have declined the Attempt, lest I should contribute to hurt the Taste of such as shall happen to read the following Edition.

But to what I have above advanced it may be objected, That, if Youth had not their Comments in *Latin*, they must lose the Benefit of reading, at least as much more of that Language, as they can by perusing only the bare Text of the *Latin* Classicks; and, therefore, that, though there may arise some little Disadvantage to the Learner, with Regard to the future Purity of his Phrase and Style, yet it will be amply made up to him in the Swiftness of his Progress, and the far greater Extent of his Knowledge in the *Latin* Tongue.—Now I am much mistaken, if I have not, by Experience, found that this Objection is of little, or no Weight. For I have always observed, that it costs Boys as much, nay, I will venture to say, more of their Time, to make themselves Masters of the *Latin* Comments upon a Lesson, than it would to understand the Lesson itself, had they the Explanations of the difficult Parts of it in a Language intelligible upon Sight. And, if this be the Case, would it not be far better for them to spend that large Portion of spare Time, which such prompt Explanations would afford them, in Reading more of the pure Clasick Text, than in imprinting upon their Minds barbarous and

and insipid Modes of Speech? And is it not evident that this, far from retarding their Progress, would, in Fact, doubly forward it, and that with the most elegant, as well as the soundest Improvement?

But here again I may be asked, Why I have not (upon this Principle) instead of a very unelegant *Latin* Translation, chosen to make an *English* one? For, is not this literal *Latin* of mine, in the uncouth Grammatical Order, very unclassical and vitiating to a *Latin* Ear and Taste? I own it is: And the Objection is just. But then this, and the like Evils, are not to be avoided, while we want *Greek-English* Lexicons, which, together with *English* Translations of all good *Latin* Comments, would best contribute to the Prevention of *Gothism*, in all future *Greek* and *Latin* Writings, or Performances, whatsoever.

I shall now beg Leave to mention three Evils which appear to me in the present Method of Education, and which seem to tend in some Measure to the Extirpation of Letters. If I am mistaken, I hope that Gentlemen of better Judgment will pardon me, for, in Truth, I mean well.

The first is, an immoderate Use of literal Translations—I have, in Compliance with the prevailing Usage, bred up several, and some of very good Parts, with the Help of all the literal Translations I could get. And, foreseeing the Consequence of letting them come at the Meaning of what they read, with so much Ease, I always insisted, both in their Lessons and Repetitions, upon a most accurate Account of their Business in every Particular. At length, when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the University, they neither could write *Latin*, nor construe Authors that were new to them, near so well and readily as I have known others do upon much less Reading in the old Method, in which they were obliged to use great Attention and Industry.

From this Experience then, I am convinced, That what Youth thus easily get, they as easily forget; and that the Meaning of a certain Portion, gained by the Exercise

Exercise of their Sagacity and Invention, renders them more expert, and leaves a more lasting Impression, as well as a more enlarged Knowledge in their Minds, than ten Times as much gained with Ease and Oscitancy, by the Help of a literal Translation.—And I, therefore, am persuaded, that the Use of literal Translations is most detrimental to Learners, if continued after they have received an accurate and sufficient Introduction into the Language they are to learn; that is, have gained a competent Knowledge of Words, and the Nature of Grammatical Order. The Mind, constantly kept in these Leading-strings and Go-Carts, never arrives at that Vigour and Activity that result from a due Exercise of her Powers.

The *second* Evil that appears to me in the Modern Method of *Teaching* is, the Neglect of making Youth get the best and most charming of their School Authors by Heart. This, besides the great Improvement to their Memories, hath heretofore left such strong and lively Impressions of the greatest Geniuses upon the Minds of Youth, that they have often produced such Exercises, both in Prose and Poetry, as delighted, if not astonished learned Men. And hence have they, when Men, adorned both their Conversations and public Speeches with such pertinent, beautiful, and illustrating Quotations and Instances, as made what they uttered, at once, both delightful and decisive. The Decay of Learning is from nothing more evident, than from the very rare Use, or rather entire Want of these Ornaments, and Imitations of the Antients: In the Room of which is daily substituted, in Writings, a Deal of dull, dry Stuff, and, in Discourse, much cold and insipid Cant; all owing to the Neglect of imprinting a Taste of the most sublime and beautiful Conceptions, and of the most lively, strong, and polite Expressions upon the Minds of Youth by making them commit to Memory the greatest Productions of the Wit of Man.

The *third*, and greatest Evil, is That of sending Youth to the University, with a most insignificant Stock of Reading. It is grown a general Custom to hurry them

them thither, as soon as they have read over a few of *Lucian's Dialogues*, *Horace*, and a little of *Homer*; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small Portions of inferior Authors, with so little Understanding, that they have now entirely forgot them. It is a melancholy Reflection to all Lovers of Learning, and their Country, to think how many do yearly enter into the learned Professions thus prepared, or furnished with a Trifle more gained at a College; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the Course they should have gone through, or furnished with very little more than they entered with; it being impossible even for Parts or Industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal Consequence of thus entring them at once Children and uninstructed is, solemn Ignorance in Physic, low and wicked Tricks in the Law, and a scandalous Inability in Divinity, attended with such a Contempt of the Clergy, as must finally establish Irreligion, or, in another Word, Vice. Not to mention the Want of Learning and Eloquence in those Assemblies, which, without both, can never be held and conducted with proper Credit, and due Advantage to the Nations who intrust them with their greatest Concerns.

But all these Evils will be remov'd when certain Gentlemen, who have it in their Power, shall think proper so to do; and I enjoy the Hopes of seeing it soon done in one of these Kingdoms, in a University wherein, if I am well informed, is read with great Strictness the best and the finest College-Course of Learning in the World; and some of whose Governors, I am assured, are Gentlemen of such Genius, Learning, and Spirit, as must make the Promotion of Letters their most constant Pursuit, and their highest Pleasure. From such alone can be expected a Regulation, that will absolutely exclude all raw and ignorant Youth from entering the University; and such alone

alone are capable of despising the Loss of having fewer Pupils, till such a Regulation can take Effect, which, I am persuaded, cannot possibly exceed two Years after its Institution.

In the mean Time, if any single and singular Father or Son, or, rather, both together, should accidentally read these Sentiments, and very accidentally join in them, let them (if the Youth aspires to be a useful and a shining Man) further join in the following Resolution, which I here set down for the Sake, or even the Hope, of gaining over such a Youth to a glorious Ambition of emerging from the thick, and gross, and mean Obscurity that at present overwhelms the Minds of most of those who should be the Lights and Ornaments of the Public. The Resolution is this: That such a Youth quit not School, till he is as perfect, as a very good Master can make him, in every single Word of the following Books, *viz.* Cæs. *Comment.* Quint. Curt. Sallust's *Wars of Catil.* and *Jugurtha.* *The five first Books of Livy.* *The select Orat.* of Cicero. All Virgil, except his *juvenile Works.* Hor. and Juv. (except the *improper Parts*) Pers. *The four first Plays of Terence.* St. John's *Gospel.* Leusd. *Compend.* *These Dial.* of Lucian. *The four first Books of Xen.* Cyr. Epict. and Tab. Ceb. *The eight first Books of Hom.* Il. Hesiod. *The Idyl.* of Theocrit. Hero and Leand. and OEdip. of Sophocles.

He who will not, before he enters the University, read the above, or an equal Quantity of *Greek* and *Latin*, and that, every Word most accurately and perfectly, nay, till each Author, being but thought of, seems to chime in his Head, and his very Manner of Thought and expression to occur to him most strongly, and distinctly, from that of every other Author he hath read ; he, I say, who will not thus read, and this, or at least very nearly this Quantity of the best *Greek* and *Latin* Authors, shall not, if he hath but middling Parts, go through a College Course, with any tolerable Credit or Improvement, but shall end it (as is generally the Case) near as ignorant, or, very probably, more so, than when he began : And, if he

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hath even strong and bright Parts, it will cost him infinite Toil to obtain the Knowledge and Name of a Scholar. But, the above Authors being read, as is here proposed, a Youth but of ordinary Abilities shall be able to gain a great Stock of Learning, and even to pass for a bright Man: And he, on whom God hath bestowed extraordinary Talents, shall proceed in his Studies with unspeakable Delight, and prodigious Improvement. He shall become of his Parents and Friends the Pride and Joy; of his Teachers the Boast and Honour; of Arts and Learning the Pillar; of Dulness, Ignorance, and Obscurity the Shame; of his Country the Happiness, the Ornament, and the Glory.

LUCIAN's

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LUCIAN's LIFE.

WE have scarce any Accounts of Lucian's Life, but such as are to be found scattered in his own Works; the Sum of which is, That he was the Son of obscure and indigent Parents, Inhabitants of Samosata, a City of Syria, bordering upon the Euphrates: That, in his younger Days, he studied Oratory, and pleaded Causes at Antioch; but, soon quitting the Law, applied himself mostly to the Study of Rhetoric, which he taught with great Success and Applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which Nations he travelled; that, at length, his Fame and his Writings had so recommended him to the Emperor Marcus Aurelius, that he made him Procurator, or Regent, of Egypt; after which, it is said, he died, about the ninetieth Year of his Age, leaving one Son.—Suidas says, that he was torn to Pieces by Dogs, and reckons this a Judgment upon him, for his having reviled Christ and the Christian Religion. But, as this Story is not supported by any other Authority, it hath justly met with little or no Credit.

It is true, that Lucian, in his Philopatris and Death of Peregrinus (though some have doubted, whether those are his Writings) endeavours to ridicule Christ and his Doctrines, but happens, at the same Time, to render himself not a little ridiculous, while he unwarily mentions such pure and sublime Principles of Christianity, as sufficiently expose his Want of Candour. Nor can it, in the least, affect the Christian Cause, that a professed Sceptic and a licentious Liver (such as Lucian's own Writings demonstrate him to have been) takes the Liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious Men, as it too often happens, become very corrupt (like those keen-sensed Animals in Homer, which were the readiest to catch the Pestilence; I think, he says, they were Mules and Dogs) then, finding it impossible by fair Argument to overthrow those Principles that absolutely forbid their nefarious Practices, they are obliged to defend themselves, or attack others, with those Shadows of Weapons, Scoffs and Sophisms; to which, often adding obdurate Impudence, or, when they can, that Thunder-bolt of an Argument, Power, they fancy

they

LUCIAN'S LIFE.

they bear down all before them. But it is as signal and singular, as it is a true Circumstance of Christianity, that Scoffers, Free-thinkers, and Tyrants have absolutely contributed most considerably to its Establishment. And this is manifestly one of God's marvellous Methods of Providence, that, by such Instruments as the vilest of Men, he sometimes pleases to produce the greatest and most universal Blessings. Witness those abandoned and impious Nations that have been chastised, crushed, and bumbled with the Dust, by the Hands of most barbarous Robbers and Murderers, however, afterwards, dignified with the Titles of Heroes.

And of this Method of Providence is Lucian a very principal Instance. The little or no Regard he pays to the Notion of a Supreme Being; his publishing some obscene and very corrupting Performances; his taking upon him to ridicule Socrates and Plato, those great Lights of Mankind, and Honours of Human Nature; his denying every Degree of Excellence to almost every Man, except some of his own obscure Acquaintance (whose Merit, probably was little more than that of Flattery) these Things, I say, (besides his entire Want of Candour, while he talks against the Christian Religion) prove him to have been a Man of unbounded Vanity, little Sincerity, extravagant Assurance, and desperate Impiety. And yet it is as certain Matter of Fact, as any in all History, that this very Man was the most active, as well as the ablest Hand (after the Apostles) in pulling down the whole Heaven of Heathen Gods, and clearing away the Rubbish of their Abominations; and in thereby making Room for the Church of Christ, in every Part of the Earth that was not utterly barbarous.

But, while we dislike his Principles, it is impossible not to admire and extol his matchless Abilities: For, when he pleased to take the Side of Virtue, no Man ever, with more Ease, overthrew Vice; no Man ever rendered it, at the same Time, so ridiculous and odious. It may be doubted, whether any Man, of the Age he lived in, had so much Learning; it may be granted, that no Man of that Age had finer or stronger Sense; it is most certain, that no Man of that, or any other Age, hath equalled him in the Points of Irony and true Humour; in which Particulars, he seems to me to have this singular Happiness of Excellence, that he considerably distances, at the same Time, many and great Geniuses.

ΑΟΥΚΙΑΝΟΥ

ΛΟΤΚΙΑΝΟΥ

Σ Α Μ Ο Σ Α Τ Ε Ω Σ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑΛΟΓΟΣ α.

Κύκλωπος καὶ Ποσειδῶν.

It may not be amiss previously to observe to the young Reader, that the Design of this First, and such other *Dialogues* of *Lucian*, as have taken their Rise from Antient Mythology, was to ridicule the Credulity of the *Heathens*, who blindly received the most groundless and inconsistent Fables concerning their Gods and Heroes; and, while they regarded them as so many Historical Truths, were naturally led into a Thousand Extravagancies, not only in Point of Opinion, but also in the very Conduct of their Lives. But such *Dialogues* have been, in a more particular Manner, intended as Satires upon the Poets (*Homer* especially) as being the Founders of so much Superstition: Though it must be observed, that those Fictions, considered as mere Machines in *Homer's* Poems, are surprising and beautiful, and well deserve that Commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian* too knew this very well: But Men of his satirical Turn, rather than not be witty, are apt to ridicule even the Excellencies of others. The Truth is, it was not so much the ingenious Poet, as the silly credulous World, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's Travels* in *Homer*, where *Polyphemus*, the *Cyclop*, caught *Ulysses*, with several of his Crew, in his Cave; and, having devoured two of them, reserved the rest for other Meals. But *Ulysses*, having given him two or three large Goblets of Wine, with which he washed down his *Grecians*, took the Opportunity, as he lay intoxicated, and, with the Giant's own Olive Staff (one End of which he had first sharpened, and made red-hot in the Fire) thrust out his Eye (for he never had but one, and that of a large size) and then made his escape with the rest of his Companions.

ΚΥΚΛ. **Ω** Πάτερ, οἵα πέπονθα ὑπὸ τοῦ καλαράτη
ξένη, δις μεθύσας ἐξετύφλωσέ με, κορμωμένῳ
ἐπιχειρήσας. **ΠΟΣ.** Τίς δὲ ὁ ταῦτα τολμήσας, ὁ Πο-
λύφημε; **ΚΥΚΛ.** Τὸ μὲν ωράτον ὈΥΤΙΝ ἔσυτὸν ἀπε-
5 καλεῖ, ἐπεὶ δὲ διέφυγε, καὶ ἦξα ἦν βέλες, ὁ Οδυσσεὺς ὄνομά-
ζεσθαι, ἔφη. **ΠΟΣ.** Οἶδα δὲν λέγεις, τὸν Ἰθακῆσιον, ἦξ
'Ιλίου δὲ ανέπλει. Άλλὰ τῶν ταῦτα ἐπράξει, γάρ δὲ τῶν
ἐνθαρσῆς ὡν; **ΚΥΚΛ.** Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς
νομῆς ἀναγρέψας, τολλάξι τινας ἐπιβελένουντας δηλονότι
10 τοῖς τοιμίοις. Ἐπεὶ δὲ ἔθηκα * τὴν θύρα τὸ πῶμα (πέ-
τρα δέ εἰσι μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυ-
σάμενος ὁ ἔφερον δέιρον ἀπὸ τῆς ὥρας, ἐφαίησαν ἀποκρύπτειν
αὐτὸς τειράμενος. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ
εἰκὸς ἦν, κατέφαγον ληγάς ὅντας: **Ειταῦθα** ὁ παντρ-
15 γότατος ἔκεινος, εἴτε ὈΥΤΙΣ, εἴτε Οδυσσεὺς ἦν, δίδωσι
μοι τιεῖν † φαρμακόν τι τὸ ἐγχέας, ιδοὺ μὲν καὶ εὔσομος,
ἐπιβελευτότατον δὲ καὶ ταραχώδεστατον. **Απαντά** γὰρ
ἔνθυς ἰδόκει μοι περιφέρεσθαι πιόντι, καὶ τὸ σπῆλαιον αὐ-

* τὴν θύρα τὸ πῶμα.] By θύρα, here, he means not a Door, but the Mouth of his Cave. For the Savage Polyphemus knew nothing of the Habitations of Men, and, agreeably to his rude and wild Notions, calls the Rock, which he used for a Door, τὸ πῶμα, the Cover, or rather, here, the Stopper of the Mouth of his Cave.

† φαρμακόν τι.] Some strong Dose. He knew no other Name for it, being an utter Stranger to Wine. Φάρμακον often signifies Poison. Εδεδοίκειν μὴ ἐν τῷ κρατήρι φαρμακα μερίγμενα εἴη. Xen. Cyr. Pæd. Lib. i. And here Polyphemus might well think, that what he had drank was some Sort of Poison, and so have used the Word, in this Meaning.

† ἐγχέας.] This is an ex-

traordinary Participle from the Verb ἐγχέω. The Formation by which it becomes such, is this: ἐγχέω fut. ἐγχένω (like πλέω, εύσω, and the like) aor. 1. ἐνέχεντα, and, by losing σ, ἐνέχεντα; and again, by losing ν, ἐνέχεα, which, running through the Moods, will end in the Participle ἐγχέας. This I translate, posquam infuderat, in order to give nearly a just Notion of the Time or Tense. For this Reason, I shall frequently, in the Beginning of my Translation, turn the Participles of the Aorists, by posquam, or cum, and the Verb; but, further on, into Ablatives absolute, when I cannot have the Latin Participle of the Preter-tense of a Verb Deponent, as εἴπων locutus, ἐπιχειρήσας adortus, &c.

τὸ ἀνεγρέφετο, καὶ ὥκ ἔτι ὄλως ἐν ἐμαιυτῷ ἡ μην. Τίλω δὲ,
ἐις ὑπνον κατεσπάσθη ὁ δὲ ἀποξύσας τὸν μοχλὸν, καὶ
πυρώσας γε * προσέτι, ἐτύφλωσέ με καθέυδοντα· καὶ ἀπ'
ἔκείνετο τυφλὸς εἴμι σοι, ὡς Πόσειδον. ΠΟΣ. Ως βαθὺν
ἔκοιμηθες, ὡς τέκνουν, ὃς ἐκ ἐξέθορες μεταξὺ τυφλόμενῳ; 5
ὁ δὲ γὰρ Ὁδοσσιὺς τῷσι διέφυγεν; ωὐ γαρ ἂν ἦν οἰδ' ὅτι ἐδυ-
νιθη ἀποκιῆσαι τὸν τέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ.
Ἄλλος ἕγαντες εἶχεῖλον, ὡς μᾶλλον αὐτὸν λάβοιμις ἐξιόντα. Καὶ
καθίσας παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπετάσας,
μόνα παρεῖται τὰ πρόσωπα ἐς τὴν νομὴν, ἐντειλάμενῳ τῷ 10
κριῶ ὅποσα ἐχρῆν πράττειν αὐτὸν ὅπερ ἐμεῖ. ΠΟΣ. Μαγ-
θάω, ὡς ἔκείνοις ὅτι γε ἐλαθεὶς ὑπεξελθὼν σε. Ἀλλὰ
τὰς ἄλλας γε Κύκλωπας ἔδει ἐπιβούσασθαι ἐπ' αὐτόν.
ΚΥΚΛ. Συνεκάλεσαι, ὡς πάτερ, καὶ ἦκον ἐπεὶ δὲ εἴροντο
τὰ ἐπιβούλευοντος τὸ ὄνομα, καὶ γὰρ ἔφην, ὅτι "ΟΥΤΙΣ ἐστὶ, 15
μελαγχολῶν οἰηθέντες με, ὡχούτο ἀπιόντες. Οὕτω κατε-
σοφίσατο με ὁ κατάρατος τῷ ὄνόματι. Καὶ ὁ μάλιστα
ηνίασε με, ὅτι καὶ ὄνειδίζων ἐμοὶ τὴν συμφορὰν, "Οὐδὲ ὁ
πατήρ (Φρονί) ὁ Ποσειδῶν ἴστεται σε." ΠΟΣ. Θάρ-
σει, ὡς τέκνουν, ἀμύνθμας γαρ αὐτὸν, ὡς μάθη, ὅτι εἰ καὶ 20
πονηρῶσιν μοι ἡρθαλμῶν ἴασθαις αἰδύνατον, τὰ γενν τῶν θλε-
όντων τὸ σώζειν αὐτές καὶ ἀπολλύντες ἐπ' ἐμοὶ προσέτι.
Πλεῖ δὲ ἔτι.

* προσέτι.] The best Editions add προσέτι to ἐτύφλωσέ; and, accordingly, the other Translation renders both together, by *insuper excæcavit*. But, as Ulysses had not, as yet, laid a Finger upon Polyphemus, how could he προσέτι, *moreover*, do any violence to him? For this Reason, I have taken the Liberty to subjoin προσέτι to

πυρώσας γε. So that the Sense of the Whole may literally run thus: 'Ο δὲ ἀποξύσας τὸν μοχλὸν. But he having sharpened a Stake, καὶ, and (not content with sharpening it) πυρώσας γε προσέτι, having moreover, made it red-hot in the Fire, ἐτύφλωσέ με, blinded me, &c.

ΔΙΑΛ. β'. Μενελάος καὶ Πρωτέως.

This Dialogue is a Ridicule upon that Part of Homer's *Odyssy*, where Menelaus is represented, as having, by the Instructions of the Nymph Eidothea, seized Proteus, her Father, (a Prophet and Sea-God, who could change his Form and Appearance to what he pleased) and learned from him, how he might escape from the Island of Phares, where he was detained by contrary Winds.—The Conversation of Menelaus and Proteus, in Homer, upon that Occasion, is, here, particularly ridiculed.

MEN. ΑΛΛΑ' ὅδωρ μέν σε γίνεσθαι, ὃ Πρωτεῦ, ἐκ απίθανον, ἐνάλιον γε ὄντα, καὶ δένδρον ἔτι φορητόν, καὶ ἐς λέοντα ὥποτε ἀλλαγέεις, ὅμως ὅδε τῦτο ἔξω πίστεως. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατὸν ἐν τῇ θαλάτῃ οἰκεῖτα, τῦτο πάντα θαυμάζω, καὶ ἀπιστῶ. ΠΡΩΤ. Μή θαυμάσῃς, ὃ Μενέλαος, γίγνομαι γάρ. ΜΕΝ. Εἴδον καὶ αὐτός. Ἀλλά μοι δοκεῖς (εἰρήσεται γάρ τρόπος σε) γοντεῖαι τίνα προσάγειν τῷ πράγματι, καὶ τὰς ὁφθαλμάς ἔξαπατάν τῶν ὄφρων, αὐτὸς ὅδεν τοιεῦτο γιγνομένῳ. ΠΡΩΤ. ΙΟΚαὶ τίς ἀνὴρ ἀπάτη ἐπὶ τῶν ὄφτων ἰναργύρων γένοιτο; ὃκ αἰνεψυγμένοις τοῖς ὁφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἐμαυτόν; εἰ δὲ ἀπιστεῖς, καὶ τὸ πράγμα || ψευδεῖς εἴναι δοκεῖ, Φαντασία τις πρὸ τῶν ὁφθαλμῶν ἴσαμένη, ἐπειδὰν πῦρ γέννωματι, προσένευκέ μοι, ὃ γενναίοτατε, τὴν χεῖρα· οὕτη 15 γάρ, εἰ δράμαι μόνον, ἡ καὶ τὸ καίειν τότε μοι πρόσεξεν. ΜΕΝ. Οὐκ ἀσφαλῆς ἡ τεῖrra, ὃ Πρωτεῦ. ΠΡΩΤ. Σὺ δέ μοι Μενέλαος, δοκεῖς ὅδε πολύποντα ἱωρακέναι πάποτε, ὅδ' ὁ πάσχει ὁ ἵχθυς ἔτῳ εἰδέναι. ΜΕΝ. Ἀλλὰ τὸν μὲν πολύποντα εἶδον. "Α πάσχει δὲ, ἡδέως ἀν μάθοιμι παρά σε. 20 ΠΡΩΤ. Οποῖα ἡ πέτρα προσελθὼν, ἀρμόσῃ τὰς * κοτύ-

|| ψευδεῖς.] *Grævius* would have it Ψευδῆς, agreeing with Φαντασία; and, I think, with good Reason.

* κοτύλας.] *Suidas* says, that κοτύλη properly signifies a Cup, and that hence it hath been used to signify the Cavity or Hollow in one Bone, for the

Reception of the Head of another. The Fish, called *Polypus*, hath little Cups or Cavities along the Inside of its Claws, which it applieth to any thing it grasps, and, with them performing a Kind of Suction, clings quite close to it. *Plin. Nat. Hist. Lib. ix. cap. 9.*

λας, καὶ τρεσσόφυς ἔχεται καὶ τὰς + τλεκτάνας, ἐκείνη
ὅμοιον ἀπεργάζεται ἑαυτὸν, καὶ μεταβάλλει τὴν χρόαν, μι-
μύμενθο τὴν πέτραν, ὡς ἂν λάθη τὺς ἀλιέας, μὴ διαλλάτ-
των, μηδὲ φανερὸς ἢν δια τῦτο, ἀλλ’ ἵσκως τῷ λίθῳ.
MEN. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον, 5
ἄν Πρωτεῖ. ΠΡΩΤ. Οὐκ οἶδα, ἢ Μενέλαος, τίνι ἂν ἄλλῳ
πιστεύεσθε, τοῖς σεαυτῷ ὄφθαλμοῖς ἀπιστῶν. MEN. Ἰδὼν
εἶδον. Ἀλλὰ τὸ πρᾶγμα τεράσιον, τὸν ἀυτὸν πῦρ καὶ
σδῶρ γίγνεσθαι,

+ τλεκτάνας.] A Kind of Shell-Fish, so fast, that it bursts
small Claws, which the Poly- the Shell, and so gets the Fish
pus twines about some Sort of for its Pains. Plin. ibid.

ΔΙΑΛ. γ'. Πόσειδῶν καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the Fable of *Arion*, but also with *Herodotus*, and his own Cotemporary *Plutarch*: the Former of whom, after his usual Manner, relates this Story with an Air of Gravity; and the Latter hath not scrupled to introduce it, as told by an Eye-witness, in the Company of the Seven Wise Men of Greece, and as credited by every one of them. See Herod. in *Clio*. and Plut. in *Sympo*.

ΠΟΣ. * **Ε**γγε, ὃ Δελφῖνες, ὅτι αἱ φιλάνθρωποι ἔστε καὶ
ταῖλας μὲν τὸ τῆς Ἰητῆς παιδίον ἐπὶ * τὸν
Ισθμὸν ἐκομίσατε, ὑποδεξάμενος ἀπὸ τῶν Σκιρωνίδων μετὰ
τῆς μητρὸς ἐμπεισόν. Καὶ νῦν σύ τὸν κιθαρῳδὸν τῦτον τὸν
ἐκ Μηδύμης ἀγαλαζών, ἰξενήξω ἐις Ταίναρον ἀυτῇ σκευὴ
καὶ κιθάρα· ὃδὲ περιεῖδες κακῶς ὑπὸ τῶν γαυτῶν ἀπολλύ-
μενον. ΔΕΛΦ. Μὴ θαυμάσῃς, ὃ Πόσειδον, εἰ τὸς ἀν-
θρώπων ἔν τοισθμεν, τὸν ἀνθρώπων γε καὶ ἀυτοὶ ιχθύες γε-
νόμενοι.

* τὸν Ισθμὸν.] The Corinthian Isthmus, called, ὁ Ισθμὸς, the *Isthmus*, by Way of Pre-eminence.—I will give neither the Geography of the Places mentioned in these *Dialogues*, nor the Stories relating to the proper Names of Men, or Gods; because the Geography of any Place is never learned to any Purpose, but by Maps; and the Stories, concerning Men and Gods, are, for the most Part, to be found in Dictionaries. Yet, if any of these Fables or Histories are not to be found in the common Dictionaries, or if the Sense or Beauty of any Part of the Text requires a particular Relation of them, they shall be set forth.

† ἐξ αὐθρώπων.] The Fa-
ble is, that a crew of Sailors,
having

νόμενος. ΠΟΣ. Καὶ μέμφομαι γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τὸς ἄλλος ὑπηγάγετο. "Οπως γὰν τὰ κατὰ τὸν Ἀρίονα τῶτον ἐγένετο, ὡς Δελφίν; ΔΕΛΦ. Ο Περίανδρος, οἵμας, 5 ἔχαιρεν αὐτῷ, καὶ ωλλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τεχνῃ. "Ο δὲ ωλλίσας ταράττε τυραννὸν ἐπεδύμησε, ωλλένσας οἰκαδε ἐς τὴν Μῆδυμναν, ἐπιδείξασθαι τὸν ωλλότον· καὶ ἐπιβαστορθμείς τινὸς κακόργουν ἀνδρῶν, ὡς ἐδειξε ωλλὺν ἄγων Χρυσὸν καὶ ἄργυρον, ἐπει κατὰ μέσον τὸ Αἴγαον ἐγένετο, 10 ἐπιβλευθσιν αὐτῷ οἱ ναῦται. "Ο δὲ (ὑκρώμην γὰρ ἀπαντα ταρανέων τῷ σκάφει) "Ἐπεὶ ταῦτα ἴμιν δέδοκται (ἔφη) "ἄλλα τὴν * σκευὴν ἀναλαβόντα με, καὶ ἀσαντα Θρηνόν "τινα ἐπ' ἐμαυτῷ, ἐκόντα ἰδόσατε γίψας ἵμαυτόν." Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε 15 τάνι λιγυρῶς, καὶ ἐπεσεν εἰς τὴν θάλασσαν, ὡς αὐτίκα τάντως ἀποθανέμενος. Ἐγὼ δὲ ὑπόλαβὼν, καὶ ἀναδέμενος αὐτὸν, ἐξενηζάμην ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπανὼ τῆς φιλομοσίας ἀξίον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ τῆς ἀκροάσεως.

having taken *Bacchus*, in the Form of a beautiful Boy, would have carried him off, as a Prey, Upon which, the God resumed his own Shape, and turned them all into Dolphins. *Ovid.* Met. Lib. iii.

* σκευὴν] By σκευὴν, probably, is meant, here, not his ordinary Drefs, but that which he wore, as a Musician. For great Musicians wore certain Habits peculiar to their Profession; as appears from *Plutarch*, where he introduces *Gorgias*, telling this Story to the Seven Wise-Men, and saying, That

he knew *Arion*, before he came on Shore off the Dolphin's Back, because he wore his ἐναγάνιον κοσμὸν, the Dress which he wore at the Games: for Musicians, in Greece, were wont to contend for Prizes at the public Games; which extraordinary Occasion, probably, gave Rise to a particular Dress.—*Herdotus*, in relating this Story, called *Arion's Dress*, σκευὴν. *Lucian*, therefore, probably, uses the same Word, by Way of Mimickry and Ridicule upon his chimerical Narration.

-ΔΙΑΛ. Δ. Ποσειδῶν οὐ Νηρηΐδων.

The Story of *Athamas* and *Nephele* is not, compleatly, told in any Dictionary; nor can this Dialogue be, fully, understood, without a particular Account o' the Latter.

Athamas, King of *Thebes*, married *Nephele*. She was a Goddess; but the Mythologists do not tell us, of what Part of the Creation.

Yet,

Yet, that it must have been of the Clouds, her Name puts out of all Question. *Athamas*, upon some Dislike to her, put her away, and married *Ino*, the Daughter of *Cadmus*, who proved a most cruel Step-mother to *Phryxus* and *Helle*, his children by *Nephele*. Wherefore, in order to rid herself of them intirely, she privately caused all the Seed-Corn in *Bœotia* to be parched, so that the next Sowing produced no Crop, and then bribed the Soothsayers to report, that there should be none, till *Helle* and *Phryxus* were sacrificed to the Gods. As they stood at the Altar, for that Purpose, their Mother, *Nephele*, took them away in a Cloud, and mounted them on the golden Ram, which she got from *Mercury*. This flew away high through the Air with them, and crossed over the *Hellespont*, afterwards so called, from *Helle's* having then fallen into it. Upon this, *Juno* sent a Fury to *Athamas*, who inspired him with such Rage and Phrenzy, that, when *Ino* appeared to him with her and his own two Children, *Learchus* and *Melicerta*, he imagined them a Lionsess with her two Whelps, and, snatching up *Learchus*, dashed him against a Rock; whereupon, *Ino* fled away with *Melicerta* in her Arms, and, being closely pursued by *Athamas*, threw herself from the Promontory *Cithæron* into the Sea. The Gods, in Pity to them, turned her into a Sea-Nymph, and *Melicerta* into a Sea-God, afterwards called *Portumnus*, the God of Havens or Ports. *Hoffman* and *Natal. Comes*.

ΠΟΣ. Τοῦ μὲν σενὸν τῷτο, ἐς δὲ οὐ πᾶς καληέχθη,
Ελλήσποντο ἀπ' αὐτῆς καλείσθω. Τὸν δὲ
νεκρὸν ὑμεῖς ὡς Νηρῆδες, ωραλαβεῖσται τῇ Τρωάδι προσ-
είγυκατε, ὡς ταφεῖν ὑπὸ τῶν ἐπιχωρίων. NHP. * Μη-
δαμῶς, ὡς Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ + ἐπωνύμῳ πε-
λάγει τιθάφθω. † ἐλεύμεν γὰρ αὐτὴν οἰκεῖσα ὑπὸ τῆς
μυτρυιᾶς πεπονθυῖαν. ΠΟΣ. Τῷτο μὲν, ὡς Ἀμφιτρίτη,
ἢ θέμις. Οὐδὲ ἄλλως καλὸν ἐμαυθά πεισθαί ὑπὸ τῇ
Φάρμῳ αὐτήν. ἀλλ', ὅπερ ἔφην, || ἐν τῇ Τρωάδι ἐν τῇ

5

Χερ-

* Μηδαμῶς.] Pert enough.

† ἐπωνύμῳ.] *Cognomini*, which is the Ablat. Case Sing. of the Noun Adject. *Cognominis* —. — *Lucian* seems to have made a Blunder, here: For how could the Sea be ἐπώνυμον, or *called after her Name*, before Men knew of her Fall, so as, from thence, to call the Sea after her Name?

‡ ἐλεύμεν.] One would think

there was no great Pity shewn, in letting her lie where she was. But, perhaps, *Lucian* would represent these *Nereids*, as a Parcel of fleering Baggages, who made a Shew of Concern, but, in Truth, did not care a Rush, what became of the poor young Creature, and were too lazy to give themselves any Trouble about her.

|| ἐν τῇ.] *Grævius* says it should be written, "ἐν τῇ, *Gr.*

Χερρόνησῷ τεθάψεται. Ἐκεῖνο δὲ παραμύθιον ἔγας αὐτῷ,
ὅτι μεῖδ' ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται, καὶ ἐμπεσεῖται
ὑπὸ τῷ Ἀθαμαντῷ διωκομένη εἰς τὸ πέλαγος, ἀπ' ἀκρὺ⁵
τῷ Κιθαιρῶντος, καθόπερ καθήκει ἐς τὴν θάλασσαν, ἔχουσα
σῶσαι δεῖσει, χαρισάμενος τῷ Διονύσῳ τροφὸς γαρ αὐ-
τῇ καὶ τίτθῃ ἡ Ἰνώ. ΠΟΣ. Οὐκ ἔχρην οὕτω πονηρὰν θάσαν.
Ἄλλα τῷ Διονύσῳ ἀχαρισεῖ, ὡς Ἀμφιτρίτη, οὐκ ἄξιον.
NHP. Αὕτη δὲ ἄρα τι παθεῖσα κατέπεσεν ἀπὸ τῷ κριῶ,
IO ὁ ἀδειλφὸς δὲ ὁ Φρύξος ἀσφαλῶς * ὄχειται; ΠΟΣ. Εικό-
τως. Νεανίας γαρ, καὶ δύναται αὐτέχειν πρὸς τὴν † φο-
ρᾶν ἥ δὲ, ὑπὸ αὐθείας, ἐπιβῆται ὄχηματῷ παραδόξῳ,
καὶ ἀπιδθεῖσα ἐς βάθος ἀχανές, ἵκτλαγεῖσα, καὶ τῷ θάρβεος
ἄμα σχεθεῖσα, καὶ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς θη-
15 σεως, ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ κριῶ, ἂν τέως ἀπεί-
ληπτο, καὶ κατέπεσεν ἐς τὸ πέλαγος. NHP. Οὐκέτιν ἔχρην
τὴν μητέρα τὴν † Νεφέλην βοηθεῖν πιπίσῃ; ΠΟΣ.
Ἐχρην. Ἄλλα ἥ μοιρα πολλῷ τῆς Νεφέλης δυνατωτέρα.

ΔΙΑΔ.

Sc. and produces the Authority of a MS. for the Amendment. He is certainly in the Right; for it is an egregious Blunder to say, *in Troas in the Chersonese*: Because the *Thracian Chersonese* lay on the European Side of the *Hellepont*, and *Troas* on the *Astatick*. See *Well's Maps*.

A *Chersonese*, or *Cherroneese*, is a Peninsula, or an Island joined to the Continent by a Neck of Land. It is so called from *Χερπός*, *Terra*, and *insula*.

|| κάκεινην.] Her also. That is, You must save *Ino* too, as you now do *Helle*. But where is the great Favour in saving her, as he does *Helle*, who is actually drowned? The Meaning, then, must be, that he must save *her* too, that is, *her Body* too, as he now does that of *Helle*.

I cannot make Grammar of the Nom. Case *χαρισάμενος*;

and, therefore, think *Lucian* must have writ it *χαρισάμενος*, σέ, *Tc*, being understood — *Grævius* hath found it *χαρισχ-μένος* in a MS. which will make it full Sense and Grammar, because they are all supposed to join in conferring the Favour.

* ὄχειται.] He speaks, in the present Tense, because *Phryxus* is supposed to be still in Sight, as *Helle* had been drowned, but just before.

† φοράν.] I take it that *φοράν*, as it is derived from *φέρω*, here, signifies the great *Velocity-with-which-they-were-carried*. By *Phryxus*'s being said to bear *against* it, is meant no more, than that he could bear it, without being affected as *Helle* was.

‡ Νεφέλην. The Reason, why her Mother, *Nephelo*, is supposed to be able to help her,

is,

ΔΙΑΛ. 5. Ξάνθη καὶ Θαλάσσης.

Homer tells us, in the xxist Book of his *Ilias*, that, in a warm Encounter between the Grecians and Trojans, several Gods being engaged on both Sides, the River (that is, the God of the River) *Xanthus*, seeing Achilles slaughtering his Neighbours, the Phrygians, on his Banks, attempted to drown him, by laying all the Ground, on which he fought, under Water: And that *Vulcan* fell upon the Flood of *Xanthus*, with a Conflagration, and almost dried up his whole Channel.

ΞΑΝΘ. Δέξαι μέ, ᾧ Θάλασσαι, δεινὰ τεποιδότα, κα-
τάσθεσόν μν τὰ τραύματα. ΘΑΛ. Τί
τέτο, ᾧ Ξανθε; τίς σε κατέκαυσεν; ΞΑΝΘ. Ἡφαῖςθ.·
Ἄλλ' ἀπηγθράκωμας ὅλως ὁ κακοδαίμων, καὶ ζέω. ΘΑΛ.
Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν υἱὸν τῆς 5
Θέτιδθ.· ἐπεὶ γὰρ Φονεύοντα τὰς Φρύγας ἵκέτευσε, ὅδ'
ἐκ ἰπαύσατο τῆς ὄργης, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφρατέ
μοι τὸν ἔχν, ἐλεήσας τὰς ἀθλίες, ἐπηλθού, ἐπικλύσας θέ-
λων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἔνταῦθα ὁ Ἡ-
φαῖςθ. (ἔτυχε γὰρ αἰλοσίον πεπόνι) πᾶν ὄσον, οἵματα, πῦρ 10
εἴχε, καὶ ὄσον ἐν τῇ Αἴτνῃ, καὶ εἴποθι ἄλλοθι, Φέρων, ἐπηλ-
θέ μοι, καὶ ἔκαυσε μὲν τὰς πλειέας, καὶ μυρίκας· ὠπτησε δὲ
καὶ τὰς κακοδαίμονας ἵχθυς, * καὶ τὰς ἐγχέλυνας. Αὐ-
τὸν δὲ ἔμε + ὑπερκαχλάσαι τοιόσας, μικρῷ δεινῷ ὅλῳ
ξηρὸν εἰργασαί. Ορὰς δ' ἐν ὅπως διάκειμαι ὑπὸ τῶν ἐγ- 15
καυμάτων; ΘΑΛ. Θολερὸς, ᾧ Ξανθε, καὶ θερμὸς, ὡς εἰ-
κός. Τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν. Ἡ θέρμη δὲ, ὡς φὴ,
ἀπὸ τοῦ πυρός. Καὶ εἰκοτως, ᾧ Ξανθε, ὃς ἐπὶ τὸν ἐμὸν

is, that she was a Goddess, and had before, shewn her Power, by getting the golden Ram from *Mercury* for her Children.

* καὶ τὰς ἐγχέλυνας.] And even my very Eels; which lie far down in the Mud.

Καίσοντο πλειέας, καὶ ἴτεας,
ἥδε μυρίκαι.

Τείρονται ἐγχέλυνες τε, καὶ
ἵχθυς ---

Hom. Iliad. φ'

+ ὑπερκαχλάσαι.] The other Translation renders this Word effervesce. But it is derived from κάχληξ-ήκος, a Pebble; and καχλαζω signifies, to-make-that-Noise-which-Water-running-over-Pebbles-or-Stones-doth. Fire, thrown into Water, makes a Noise not unlike this; so that ὑπερκαχλάζω will signify, to boil-or-bubble-up-violently-with-that-Sort-of-Noise. Vid. Steph.

ὑἱὸν ὄρμησας, ἐκ αἰδεσθεῖς ὅτε Νερχίδων ὑἱὸς ἦν. ΣΑΝΘ. Οὐκ ἔδει τὴν ἐλεῖσαι γείτονας ὄντας τὰς Φρυγας; ΘΑΛ. Τὸν * Ἡφαίσον δὲ ἐκ ἔδει ἐλεῖσαι Θέτιδῶν ὑἱὸν ὄντα τὸν Ἀχιλλέα.

* Ἡφαίσον ἐλεῖσαι.] There was good Reason, why *Xanthus* should take the Part of his Neighbours, the *Pbrygians*: But it is not evident, why *Vulcan* should take that of *Achilles*. The Case was, *Vulcan* had been under very great Obligations to his Mother *Thetis*: For, when *Jupiter* had kicked him down from Heaven, for interposing in a Quarrel between

himself and *Juno*, *Thetis* received and concealed him, till he was taken up into Favour again. This *Vulcan* himself gratefully acknowledges, in the xviiith Book of Homer's *Ilias*, where he says of her, "Η μ' ἵσαστο ὅτε μ' ἀλγός ἀφίκετο τῇλε πεσόντα. And it was in Return, that he made her an impenetrable Suit of Armour for her Son.

ΔΙΑΛ. 5'. ΔΙΟΣ, Ἀσκληπιοῦ, καὶ Ἡρακλέως.

This Dialogue, possibly, was written, upon Occasion of some Disputes concerning the Merits of *Æsculapius* and *Hercules*. Read the Stories of these Two, and of *Omphale*, before you read the Dialogue.

ΖΕΤΕΣ. ΠΑύσασθε, ὁ Ἀσκληπιοῦ καὶ Ἡράκλεις, ἵριξον τες τῷρος ἀλλήλες ἀσπερ ἀνθρώποι. Ἀπρεπή γάρ ταῦτα, καὶ ἀλλότρια τῷ συμποσίῳ τῷν θεῶν.
 ἩΡΑΚΛ. Ἀλλαχ θέλεις, ὁ Ζεῦ, τετονὶ τὸν φαρμακέα στρογαλαχλίσθαι μν; ἈΣΚΛ. Νὴ Δία, καὶ ἀμείνων γάρ είμι. ἩΡΑΚΛ. Κατὰ τι, ὁ ἴμβρόντε; ή διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἀ μὴ θέμις ποιεῖτα; οὐν δὲ κατ' ἔλεους αὐθις ἀδανασσίας μετείληφας; ἈΣΚΛ. Ἐπιλέληθας το γάρ καὶ σύ, ὁ Ἡράκλεις, ἐν τῇ Οἴτῃ καταφλεγεῖς, ὅτε μοι οὐδειδίζεις τὸ ἄντρον; ἩΡΑΚΛ. Οὐκεν ἵσα καὶ ὅμοια βεβίωται ημῖν, οἵ Διος μὲν υἱὸς είμι, τοσαῦτα δὲ πεπόντα ἐκκαθαίρων τὸν βίον, θηρία καταγωνίζομενθ, καὶ ἀνθρώπους ὑβρισάς τιμωρούμενθ. σὺ δὲ ἐργοτόμῳ εἶ καὶ αγύρτης κο-

† γάρ.] This Particle looks a little extraordinary, in this Place. But I take it to be referred to ὅτι, which follows, in the Sentence, and that the Meaning of it is, ergo: ““Οτι,

“since, you upbraid me with
 “Fire, ἐπιλέληθας γάρ, you,
 “therefore, have forgotten;
 “since this might have been
 “objected to yourself.”

σος μὲν Ἰωνίαν ἀνθρώποις χρήσιμον ἐπιδῆσεν τῶν φαρμάκων, αἰδρῶδες δὲ ὅδες ἐπιδεδειγμένοι. ἈΣΚΛ. Εὗ λέγεται, ὅτι σε τὰ ιγκαύματα ιασάμην, ὅτι πρώην αὐτῆς ἡμίφλεκτος, ὑπ' αὐτοῖς διεφθαρμένος τῷ σύμπατοι, τῷ χιτῶνι, καὶ μετὰ τότε τῷ πυρός. Ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδελειπτα ὥσπερ σύ, οὔτε ἔξαιρον ἦρια ἐν Λυδίᾳ, πορφυρίδα ἐνδιδυκάς, καὶ παιόμενος. ὅτδε τῆς Ὁμφάλης χρυσῷ σανδάλῳ, ἀλλ' εὖ μελαγχολίσας + ἀπέκλεινα τὰ τέκνα, καὶ τὴν γυναικαν. ΗΡΑΚΛ. Εἰ μὴ παντοῦ, λοιδορύμενός μοι, αυτίκα μάλα τοσοῦ, ὡς ἡ τολῦ σε ὄντος ΙΟ ἡ ἀδανασία, ἵπει ἀράμενος σε, εἴψω ἐπὶ κεφαλὴν ἐκ τῷ θρανοῦ, ὡς μηδὲ τὸν Παιηονίαν ιδοτοθάι σε τὸ κρανίον συντριβείντα. ΖΕΥΣ. Πανσασθε, Φηρί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ζυντεῖλαν, ἡ ἀμφοτέρες ἀποπέμφομεν ὑμᾶς τοῦ συμποσίου. Καί τοι εὐγνωμον, ὡς Ἡράκλεις, προκα- 15 τακλίνεσθαι σε τὸν Ἀσκληπιόν, ἀτε καὶ πρότερόν τ' ἀποθανόντα.

+ ἀπέκλεινα.] This alludes to a Part of the Story of *Hercules*, which is not to be found in Dictionaries, and which is as follows: *Hercules* was married to *Megara*, Daughter of *Creon* King of *Thebes*; about which Time, he made a Descent into Hell to release *Pirithous* and *Theseus*, who were confined there, for their Rudeness to *Proserpine*. During his Absence, the *Thebans* deposed his Father-in-Law *Creon*, and restored *Lycus* to the Crown. *Lycus*, after his Restoration, put many of the *Thebans*, who had opposed his Interest, to Death; and was just upon the Point of murdering *Amphytrypa*, *Hercules's* re-

puted Father, his Wife *Megara*, and also his Children, when *Hercules*, having just then returned from Hell, appeared, and slew *Lycus*. Upon this, *Juno* sent a Fury to *Hercules*, who inspired him with such a Fit of Rage and Madness, that, in the Midst of it, he unwittingly killed *Megara* and his own Children by her. *Euripid.* in *Herc.* *Maiv.* and *Senec.* in *Herc.* *Furens.*

+ ἀποθανόντα.] Jupiter doth not say, because he was first received into Heaven; but, because he died first: Which looks like an humorous Hint at the Absurdity of a dead Man's Setting up for a Deity.

ΔΙΑΛ. Ζ. "Αρεως κ. Ερμη.

This Dialogue is intended to expose a real and great Inconsistency, in *Homer*: Who, in the viiith Book of his *Ilios*, hath introduced *Jupiter* justly asserting his Superiority over all the Powers of Heaven and Earth, by proposing to let down a golden Chain, &c. as you have it here: And this, after having, in his 1st Book,

Book, represented this same Supreme Power in great Distress, and beholding to the Giant *Briareus*, for releasing him from the Hands of *Neptune* and two Goddesses. This was a vast Weakness, in this prodigious Genius, and shews us, how subject to Error and Impiety is the unassisted Light of the strongest Natural Reason. It is no Defence of *Homer* to say, That he wrote in Conformity to the Mode of Fabling, in his Time. This makes him worse; for it is saying, That he sacrificed the Honour and Dignity of the Supreme Being, to the silly and extravagant Humour of the Age he lived in.

AP. **Η**Κσας ὡς Ἐρμῆ, οἵα ἡπείλησεν ἦμιν ὁ Ζεὺς,
 ὡς ὑπεροπτικὰ καὶ ἀπίθανα; ““**Η**ν ἐθιλήσω,
 “ (Φησίν) ἔγω μὲν ἐκ τῷ ὕρανθ σιεράν καθήσω, ὑμεῖς δὲ ἦν
 “ αποκρεμασθέντες κατασπᾶν βιάζοντες με, μάτην τονή-
 5 “ στέτε· ὃ γάρ δὴ καθελκύσσετε. ‘Εἰ δὲ ἔγω θιλήσαιμι
 “ ἀνελκύσσαι, ὃ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἄμα καὶ τὴν
 “ θάλασσαν συναρτήσας μετεωριῶ.’” Καὶ τάλλα ὅσα καὶ
 σὺ σκήκοας. ‘Ἐγὼ δὲ ὅτι μὲν * καθ’ ἐν’ ἀπάντων ἀμείγων
 καὶ ἰσχυρότερός ἴσιν, ὃκ ἀν’ ἀρνηθείην. ‘Ομοὶ δὲ τῶν τοσά-
 ιοτων υπερφέρειν, ὡς μὴ καταβαρθέειν αὐτὸν, καὶ τὴν γῆν,
 καὶ τὴν θάλασσαν προσλαβωμεν, ὃκ ἀν’ πειθείην. ‘ΕΡΜ.
 ‘Ευφήμει, ὡς Ἀρες· ὃ γάρ ασφαλὲς λέγειν τὰ τοιαῦτα, μὴ
 καὶ τι + κακὸν ἀπολαύσωμεν τῆς φλυαρίας. ”**ΑΡ.** Οἵες
 γάρ με πρὸς πάντας ἀν ταῦτα εἰπεῖν; Ὁχὶ δὲ πρὸς μόνον
 15 σε, διὸ ἐχειμεδεῖν ἡπισάμπον; ὃ γενν μάλιστα γελοῖον ἔδοξε
 μοι ἀκέροιτι μεταξὺ τῆς ἀπειλῆς, ὃκ ἀν δυναίμην σιωπῆσαι
 πρὸς σε. Μέμνημαι γάρ ὃ πρὸ πολλῷ ὅπότε ὁ Ποσειδῶν,
 καὶ ἡ Ἡρα, καὶ ἡ Ἄθηνα ἐπανατάντες ἐπεβλευσαν ξυνδῆσαι
 αὐτὸν λαβόντες, ὡς παντοῖο. ἦν δεδιώκει, καὶ ταῦτα, τρεῖς
 20 δύντας. Καὶ εἰ μή γε ἡ Θέτις κατελέγασσα ἐκάλεσεν αὐτῷ
 σύμμαχον Βριάσεων ἐκατούχειρα δύτα, καὶ ἐδέδετο αὐτῷ
 κεραυνῷ καὶ βροντῇ. Ταῦτα λογιζομένω, ἐπήσει μοι γελάν
 ἐπὶ τῇ καλλιέργημοσύνῃ αὐτῷ. ”**ΕΡΜ.** Σιώπα, εὐφήμει.
 Οὐ γάρ ασφαλὲς ὅτε σοι λέγειν, ὅτε ἐμοὶ ἀκέρειν τὰ
 25 τοιαῦτα.

* καθ’ ἐν’.] Pro καθ’ ἐνά.

is warranted by what is called
the Figure *Catachresis*; that is,

+ κακὸν ἀπολαύσωμεν.] To say, Enjoy a Misfortune, is
Manner of Expression, which

the *Abuse*, or *Misapplication* of
Words. So in *Latin*, *Tu scabie
fueris*, &c. Juven.

ΔΙΑΛ. η'. Διογένες καὶ Πολυδεύκης.

The Folly of the antient Philosophers, in several Instances, and some of the Vanities and Vices of Mankind are, here, exposed.

* ΔΙΟΓ. Ω Πολυδεύκης, ἵντελλομαι σοι, ἐπειδὰν τάχισταις αὐτοῖς) ὃς των ἴδης † Μένιππου τὸν κύριον (εὗροις δὲν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ ‡ Κράνεον, ἢ ἐν Λυκείῳ τῶν ἑριζόντων περὸς ἀλλήλων φιλοσόφων καταγελῶντα). εἰπεῖν 5 περὸς αὐτὸν, ὅτι --- “Σοι, ὁ Μένιππε, κελεύει ὁ Διογένης, εἴ σοι ἵκανος τὰ ὑπὲρ γῆς καταγιγέλασαι, ἥκειν εἰς θάδε πολλῷ ωλείν ἐπιγειλασόμενον. Εκεῖ μὲν γὰρ δὴ ἐν αὐτοῖς ἀμφιβολώσις ἔτι; ὁ γέλως ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως εἶδε τὰ μετὰ τὸν βίον; ἐνταῦθα δὲ, καὶ παύση || βεβαίως 10 γελῶν, καθάπερ ἱγώ νῦν· καὶ μάλιστα ἐπειδὰν δράς τὰς πλευράς, καὶ σατράπας, καὶ τυράννος, ἔτω ταπεινός, καὶ ἀσήμιας, ἐπί μόνης οἰμωγῆς διαγνωσκομένος· καὶ ὅτι μαλακαὶ καὶ ἀγενεῖς εἰσι, μεριμνέον τῶν ἀνών.” Ταῦτα λέγει αὐτῷ, καὶ περσέτι, “ἐμπλησαμένον τὴν πέραν 15 ἥκειν ||| Θέρμων τε πολλῶν, καὶ εἰ περιστοροῦνται τῇ τριόδῳ.” * Εκάτης

* ΔΙΟΓ.] This *Diogenes*, the *Cynic Philosopher*, being asked, Why he was called the Dog? made Answer, “Because I fawn upon those who give me any Thing, and snarl at those who do not, and bite Rogues.” *Diog. Laert. Lib. vi.*

+ Μένιππος.] Another *Cynic*; of whom little is recorded, except that, having grown rich by Usury, he was robbed, and, thereupon, hanged himself. *Ibid. Segm. 100.*

‡ Κράνεον.] The *Craneum* was the Philosophy-School built upon an Hill near *Corinth*, and so called from Κρανίον, *Caput*. The *Lyceum* was that at *Athens*, so called from Λύκειος, a Name of *Apollo*.

§ ἐν ἀμφιβολῷ. *In a Doubt*, that is, *upon no sure Grounds*. For no Man then knew, whether he had a Right to laugh at another, because there was no Certainty of living beyond the Grave; and it was, therefore, seemingly wise in every Man to please himself; so that he was no just Object of the Ridicule of another.

|| βεβαίως.] *Upon - good Grounds*. As if he had said, “It is here, in this other World, that all the Vice, and Folly of the Former appear indisputably real Vice and Folly; and, therefore, here, you are sure they deserve your Laughter and Contempt.”

|| Θέρμων.] *Lupins* were a very bitter Kind of Pulse or Pease,

“ * Ἐκάτης δεῖπνον κείμενον, ἢ ὡρὸς ἐκ τὸν καθαρσίαν, ἢ
“ τὸ τοιότο.” ΠΟΛ. Ἀλλ’ ἀπαγγελῶ ταῦτα, ὃ Διό-
γενες· ὅπως δὲ εἰδὼ μάλιστα, ὅποιος τις ἔστι τὴν ὄψιν;
ΔΙΟΓ. Γέρων Φαλακρὸς, τριβάνιος ἔχων πολὺ θυρον, ἀπαν-
τι αὐτέμῳ ἀναπεπλαμένου, καὶ ταῖς ἐπιπλυχαῖς τῶν ἔσκιων
ποικίλον. Γελᾶ δ’ αὖ, καὶ τὰ πολλὰ τὰς ἀλαζόνας τέτες
Φιλοσόφης ἐπισκάψτε. ΠΟΛ. Ράδιον ἔυρεν ἀπό γε τά-
των. ΔΙΟΓ. Βέλει καὶ σφρὸς αὐτὲς ἕκείνης ἐντείλωμαῖς τι
τὰς φιλοσόφης; ΠΟΛ. Λέγε, καὶ βαρὺ γάρ οὐδὲ τότο.
ΙΟΔΙΟΓ. Τὸ μὲν ὄλον, τὸ παύσασθαι αὐτοῖς παρεγγύα λη-

Please, as *Pliny* says, Lib. xviii. cap. 14. And *Virgil* in his 1st *Georgic*, terms them, *Tristisque Lupini*. They, therefore, were Food only for very poor People.

* *Ἐκάτης δεῖπνον.*] *Cognatus*, upon this Place, observes from *Suidas*, that the Rich, taking Occasion from the monthly Offering to *Hecate*, used to leave a Number of Loaves on the High-Roads, for the Poor to take away. This offering was called *Ἐκάτης δεῖπνον*.

τὸν καθαρσίαν.] Among the Antients, the People were purified, either after they had buried their Dead, as is done in *Virgil*, after the Burial of *Misenus*; or when any great Wickedness had been committed among them, as in *Homer*, after *Agamemnon* had offended *Apollo*, by dishonouring his Priest *Chryses*. It is observable, that the Things, which they used in Order to purify themselves, were of a purifying or cleansing Nature, being either Water, or Sulphur, or Eggs. The first is used in *Virgil*. *Juvenal* mentions the second, Sat. ii.—Si

qua darentur Sulphura. And, here in *Lucian*, we find Eggs used.—*Cognatus* says, that it was also usual to purify the Assemblies and Theatres.—The Reason, why *Diogenes* charges *Menippus* to bring down some Lupins, the Supper of *Hecate*, and Eggs from a Purification, will appear from considering what is observed above: That the Poor only lived upon Lupins and the High-way-offerings, and, no Doubt, upon Eggs, or any such Scraps left after Purifications; and that the *Cynics* lived like the Poor, or like Beggars; as *Horace* shews, where he says to a *Cynic*—
Tu poscis vilia rerum
Dante minor.

And again—*pranderet olus*—So that this Charge, to bring down Lupins, Eggs, &c. is a Gibe upon that beggarly Way of Living, by which the *Cynics* affected to shew their great Contentedness.

‡ παύσασθαι ληφθεῖν.] An Idiom, or particular Way of Speaking, put for παύσασθαι ληφθεῖν.

ρῦσι, καὶ τεξί || τῶν ὄλων ἐρίζεσι, καὶ * κέρατα φύσιν ἀλλήλοις, καὶ † κροκοδείλες ποιεῖσι, καὶ τοιαῦτα ἀπορα † ἐρωτᾶν διδάσκεις τὸν νῦν. ΠΟΛ. ἘΑΛλ' ἐμὲ ἀμαθῆ καὶ ἀπαιδευτον εἶναι φύσις, κατηγορεῦντα τῆς σοφίας αὐτῶν.

ΔΙΟΓ. Σὺ δέ ||| οἱμάζειν αὐτοῖς παρ' ἐμῷ λέγε. ΠΟΛ. 5

Καὶ ταῦτα, ὡς Διόγενες, ἀπαγγελῶ. ΔΙΟΓ. Τοῖς τλεσίοις δέ, ὡς φίλτατον Πολυδεύκηον, ἀπάγγελλε ταῦτα παρ' ἡμῶν. “Τί, ὡς μάταιοι, τὸν χρυσὸν φυλάττετε; τί δέ “τιμωρεῖσθε ἔστιτες, λογιζόμενοι τὰς τόκες, καὶ ταλανταὶ “ἐπὶ ταλάντοις συντιθέντες, θες χρὴ ἔνα ὅστολον ἔχοντας 10 “ηκεῖν μὲτ' ὄλιγον;” ΠΟΛ. Εἰρίστεται καὶ ταῦτα πρὸς ἱκεῖνας. ΔΙΟΓ. ἘΑΛλὰ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ τῷ παλαιστῇ,

|| τῶν ὄλων.] Some of the antient Philosophers, as *Epicurus*, maintained, that the Universe was made by Chance. Others, as *Aristotle*, that it existed by Necessity, i. e. had no Beginning at all. Others, hitting on the Truth, held that it was the Work of an Almighty God. So *Plutarch*, in his Life of *Pericles*, says of *Anaxagoras*, that he made neither Chance, nor Necessity, to be the Maker, τῶν ὄλων, of the Universe, ἀλλὰ τὸν καθαρὸν νῦν, but the pure Mind, i. e. God. *Lucian* derides their endless Disputes about Things they had little or no certain Knowledge of.

* κέρατα φύσιν.] *Lucian*, here, laughs at *Chrysippus*, who was the notorious Author of many subtil, but silly Arguments, and puzzling Questions; to which he gave Names, according to their Natures: Such as the *Electra*, the *Achilles*, the *Crocodile*, the *Horner*, &c. The *Horned Sophia* was this: “You have what you have not lost: You have not lost *Horns*: Therefore you have *Horns*.” *Diog. Laert.* in *Chrysip.*

+ κροκοδείλως.] *Chrysippus's Crocodile* was a Sort of puzzling Question. He himself puts it, in the following Manner, to his Purchaser, in *Lucian's Auction of the Philosophers*: “If a Crocodile had swallowed down your Child, and told you he would spue him up again, provided you told him the Truth, whether, or no, he intended so to do; in that Case, Whether of the Two, would you say, the Crocodile was determined upon?” I suppose he means that, whether the Person, whose Child was swallowed, answered the Crocodile, *You do*, or, *You do not*, it would be equal; for the Crocodile could contradict either, and so still make sure of the Morsel he had in his Stomach.

† ἐρωτᾶν.] Alluding to the above Practice of putting Questions.

|| οἱμάζειν.] This is an usual Expression in the Greek Tongue. *Horace* hath adopted it into the Latin: “Nil sibi relictum prater, *Florare*.”

ὅτι παρ' ἡμῖν ὅτε ἡ ξαιρὴ κόμη, ὅτε τὰ χαροπὰ ἡ μέλανα ὄμματα, ἡ ἡ ἐρύθημα ἐπὶ τῷ προσώπῳ ἔτι ἐσίν, ἡ νεῦρα εὔτονα, ἡ ὄμοι καρφεῖοι· ἀλλὰ τάντα μία ἡμῖν κόκκις, Φασὶ, κρανία γυμνὰ τὲ κάλλες. ΠΟΛ. Οὐ χαλεπὸν γάδε ταῦτα εἰπεῖν ὥρὸς τὰς καλές καὶ ισχυρές. ΔΙΟΓ. Καὶ τοῖς παιησιν, ὡς Λάκων (πολλοὶ δὲ εἰσὶ καὶ ἀχθόμενος τῷ πράγματι, καὶ οἰκλείροντες τὴν ἀπορίαν) λέγε μήτε δακρύειν, μήτ' οἱμάζειν, διηγησάμειθα τὴν ἐνταῦθα ισοτιμίαν· καὶ ὅτι ὅφονται τὰς ἑκεῖ πλησίες ὁδὸν ἀμείνονας αὐτοῦ τῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς * σοῖς ταῦτα, εἰ δοκεῖ, ταχὺ ἴμει ἐπιτίμησον, λέγων τὸ ἐκλελύσθαι αὐτές. ΠΟΛ. Μηδὲν, ὡς Διόγενες, περὶ Λακεδαιμονίων λέγε· φύγετε ἀνέξομαι γε· "Α δὲ ὥρὸς τὰς ἄλλας ἔφησθα, ἀπαγελῶ· ΔΙΟΓ. Εάσωμεν τάττες, ἵπει σοι δοκεῖ. Σὺ δὲ, οἷς ὥροι εἴπον, ἀπένεγκε ταράπετρον τὰς λόγους.

† ἐρύθημα.] Βάρμα κόκκινον, ἡ πυξέδων : " A crimson or reddish Tincture." Bourdal.

—But I take it, here, to signify the *natural* Redness of the Cheeks; because he, here, mentions several other, but still all of them *natural*, Qualities or Perfections.

* σοῖς.] Pollux was a *Lacedæmonian*.

† ικλιλύσθαι.] The *Lacedæmonians* were the hardiest and the bravest People in the World, while the strict Laws of *Lycurgus* remained in Force among them: *Patiens Lacedæmon. Hor. Od.* —But, in *Lucian's Days*, and long before, they were grown very degenerate.

ΔΙΑΛ. 9'. Πλέτων, ἡ κατὰ Μενίππου.

Menippus, here, plagues a Set of vile and effeminate Kings; whose Stories see in your Dictionaries.

ΚΡΟΙΣ. ΟΥ φίρομεν, ὡς Πλέτων, Μένιππον τύτον τὸν κύνια παροικῶντα. Όπεις ἡ ἐκεῖνον ποῖ κατάστησον, ἡ ἡμεῖς μετοικήσωμεν εἰς ἔτερον τόπον. ΠΑΟΥΤ. Τί δὲ ὑμᾶς δεινὸν ἐργάζεται, ὁμόνεκρῳ ἦν; ΚΡΟΙΣ. Ἐπειδὴς ἡμεῖς οἱμάζομεν καὶ σένομεν, ἐκείνων μεμημένος τῶν ἀνών, Μίδας μὲν ὑποσὶ τῷ χρυσίν, Σαρδανάπαλῳ δὲ τῆς γειτονίης τρυφῆς, ἵγαν δὲ τῷ θεσαυρῷ, ἐπιγιεῖ, καὶ ἐξοικεδάξει,

ξει, αὐδράποδα καὶ || καθάρματα ὑμᾶς ἀποκαλῶν. Ἐγίοτε δὲ καὶ φέλων, ἐπιταράττει ὑμῶν τὰς οἰμωγάς· καὶ ὅλως λυπηρός ἐστι. ΠΛΟΥΤ. Τί ταῦτα Φασιν, ἢ Μένιππε; MEN. Ἀληθῆ, ἢ Πλέτων μισῶ γάρ αὐτὸς ἀγενεῖς, καὶ ὀλεθρίες ὄντας· οἷς ἐκ ἀπέχρησε βιώναι κακῶς, ἀλλὰ καὶ 5 ἀποθανόντες ἔτι μέμνηται, καὶ περιέχονται τῶν ἀνών. Χαίρω τοιγαρέοντιν αὐτές. ΠΛΟΥΤ. Ἀλλ' ὁ χρήματα λυπάντας γάρ εἰ μικρῷ τερέμενοι. MEN. Καὶ σὺ μωραίνεις, ἢ Πλέτων, ὁμόψηφος ἀν τοῖς τούτων σεναγυμοῖς; ΠΛΟΥΤ. Οὐδαμῶς, ἀλλ' οὐκ ἀν ἐθελήσαιμις γαστιάζειν ὑμᾶς. MEN. IO Καὶ μὴν, ἢ πάκισος Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὃς οὐδὲ ταυτομένου μου. Ἐνθα γάρ ἀν ἵπτε, ἀκολεύθησαν αὐτῶν καὶ κατάδων καὶ καταγιλῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; MEN. Οὔκ. Ἀλλ' ἵκεῖνα ὕβρις ἡ, ἀν ὑμεῖς ἴπτοιετε, προσκυνεῖσθαις ἀξιῶντες, καὶ 15 ἐλευθέροις ἀνδράσιν † ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παράπαν οὐ μημονεύοντες· τοιγαροῦν οἰμώζετε, πάντων ἔκεινων ἀφηρημένοι. ΚΡΟΙΣ. Πολλὰ γε, ὡς Θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. Ὁσα μὲν ἔγω χρυσός; ΣΑΡΔ. Ὅσης δέ ἔγω τρυφῆς; MEN. Εὖγε, ζτω ποιεῖτε· ὁδύρισθε 20 μὲν ὑμεῖς ἔγω δέ, τὸ γινῶντο σαυτὸν, πολλάκις συνείρων ἐπάσομαι ὑμῖν. Πρέπει γάρ ἀν ταῖς τοιαύταις οἰμωγαῖς ἐπαδόμενοι.

[*Καθάρματα.*] Κάθαρμα, properly, signifies, the *Dirt* that remains after cleansing any Thing; but figuratively, a wicked *Wretch*; because a Person, offered as an Expiatory Sacrifice for the Sins of the People, was supposed to bear all

their Crimes, and was called *καθάρμα, Steph.* It may here, I think, signify either, *You-Off-scourings*; or figuratively, *You-wile, or, cursed-Wretches.*

[*† ἐντρυφῶντες.*] *Wantonly-abusing, or, abusing-by-Way-of-Sport.*

ΔΙΑΛ. 1. Μινίππε, Ἀμφιλόχε, καὶ Τροφανίς:

The Impostures of some of the antient Oracles exposed.

MEN. Σύ Φῶ μέν τοι, ὡς Τροφανίς, καὶ Αμφιλόχε, τεκροὶ ὄντες, ἐκ οἵδ' ὄπως ναῦν κατηξάθητε, καὶ μάντεις δοκεῖτε, καὶ οἱ μάταιοι τῶν αἰθερῶπων θεοὺς ὑπειλύφασιν εἶναι. ΤΡΟΦ. Τί δέν ἡμῖν αἴτιοι, εἰ ὑπ' αἰσθασιαῖς ἵκεῖνοι τοιαῦτα πειρεῖται; MEN. Ἀλλ' 5

Ἐκ ἀντὸν ἰδόξαζον, εἴ μὴ ζῶντες καὶ υἱοί τοιαῦτα ἐπερατεύ-
εσθε ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυτάμενος
τοῖς ἑρομένοις. ΤΡΟΦ. Ὡ Μένιππε, Ἀμφίλοχος μὲν
ἔτεος ἀντὶ εἰδείη, ὅτι αὐτῷ ἀποκριτέον υπὲρ αὐτοῦ. Ἐγὼ δὲ
ἵηρως εἰμί, καὶ μαντεύομαι, ὥστε τις κατέλθοι παρ' ἐμοῦ. — Σὺ
δὲ ἔστις ἡ * ἐπιδεδημήκεναις Λεβαδείας τὸ παράπανον ἢ
γάρ οὐπίστεις σὺ τέτοις. ΜΕΝ. Τί Φύς; εἴ μὴ εἰς Λεβά-
δειαν γάρ παρέλθω, καὶ ἐγαλμένος ταῖς ὁδόναις, γελοίως τὸ
μάζαν ἐν ταῖς χειροῖς ἔχων, ἐσερπύσω διὰ τοῦ γομίνου παπινῆ-
10 οῦντος ἐς τὸ σπηλαιον, ὡς ἀντὶ ἐδυνάμην εἰδέται ὅτι νεκρὸς εἰ, ὥσπερ οὐμεῖς, μόνη τῇ γοντείᾳ διαφέρων. — Ἀλλὰ πρὸς τῆς
μαντικῆς, τί δὲ ὁ ἴηρος ἐστιν; ἀγνοῶ γάρ. ΤΡΟΦ. Ἐξ
αἰθρώπων τοι καὶ θεὸς σύνθετον, ΜΕΝ. "Ο μάντης αἰθρώπος
ἐστιν, ὡς Φύς, μάντης θεός, καὶ συναμφότερόν ἐστιν. — Νῦν ἡντὶ πα-
15 σε τὸ θεῖον ἕκεῖνον οὐμίτομον ἀπελήλυθε; ΤΡΟΦ. Χρῆστος, ὡς
Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὡς Τροφάντες, ὅτι
τοι καὶ λέγεις ὅτι μέν τοι ὅλος εἴς νεκρὸς, ἀκριβῶς ὄρω.

* ἐπιδεδημήκεναι.] Not adiisse, as in the other Translation, but peregrinatus-suiffe, to have-sojourned-at. See Judic. Vocal. Sect. 2.

+ μάζαν.] A Cake, which the Consulters of *Trophonius's* Oracle were wont to carry into his Cave, to throw to Serpents that were said to infest that Place. *Eras.* in *Adag. de Trophon.* — I do not believe there was one Serpent there, except

the Priest of the Oracle, who made these Cakes a Perquisite. — This Imposture, probably, was an Imitation of that of the Priests of *Bel*, who daily got twelve great measures of Flour, forty Sheep, and six Vessels of Wine sent in to that Idol, till they were detected by the Prophet *Daniel*, who exposed them to *Cyrus*. See the Hist. of *Bel* and the Dragon.

ΔΙΑΔ. 1α'. 'Ερμῆς καὶ Χάρων.

Accompts settled between *Charon* and *Mercury*.

'ΕΡΜ. † Λ Ογισώμεθα, ὡς πορθμεῦ, εἰ δοκεῖ, ὅπόσα
μοι ὄφείλεις ἔλη, ὅπως μὴ αὐθις ἐρίζωμέν
το περὶ αὐτῶν. ΧΑΡ. Λογισώμεθα, ὡς Ἐρμῆς. Ἀμείνον

† Λογισώμεθα.] I can see no Reason for using this Verb, here, in the Aor. 1. med. subj.

and am confident *Lucian* writ it Λογιζώμεθα.

γάρ

γὰρ ὥρισαι περὶ αὐτῶν, καὶ ἀπραγμονέγερον. ἘΡΜ. Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε τὸ δραχμῶν. ΧΑΡ. Πολλῷ λέγεις. ἘΡΜ. Νὴ τὸν Ἀἰδωνέα τῶν πέντε ἀνησάμην, καὶ τὸ τροπωτῆρα δύο ὄβολῶν. ΧΑΡ. Τίδει πέντε δραχμαῖς, καὶ ὄβολοῖς δύο. ἘΡΜ. || Καὶ ἀκέργαν ὑπὲρ τὸν ισία πέντε 5 ὄβολοὺς ἵγια κατέβαλον. ΧΑΡ. Καὶ τέτης προσθέται. ἘΡΜ. Καὶ χηρὸν, ὡς ἐπιπλάσαι τὸ σκαφιδίον τὰ ἀπιωγότα, καὶ ἔλες δέ, καὶ καλώδιον, ἀφ' ἣ τὴν * ὑπέργαν ἐποίησας, δύο δραχμῶν ἀπαντία. ΧΑΡ. Εὔχε, ἀξία ταῦτα ἀνήσω. ἘΡΜ. Ταῦτα οὖν, εἰ μή τὶ ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. 10 Πότε δὲ ἢ ταῦτ' ἀποδέσσιν φήσι; ΧΑΡ. Νῦν μὲν, ὡς Ἐρμῆ, ἀδύνατον. Ἡν δὲ λοιμός τις ἡ πόλεμος καταπέμψῃ ἀδρόντας τίνας, ἐνέσαι τότε ἡ ἀποκερδάνατον τῷ πλήθει παρα-

† δραχμῶν.] The Grecian ὄβολος was equal in Value to a Penny-Farthing, and the sixth Part of a Farthing, English Money. Six ὄβολοι made the δραχμή, equal to seven Pence three Farthings. An hundred δραχμαῖς made the μνᾶ or Mina, equal to three Pounds, four Shillings, and seven Pence. And sixty Minae made the Talent, equal to 193*l.* 15*s.* 00*d.* English. Arbuthnot.

† τροπωτῆρα.] A Strap of Leather, with which the Oar was tied to the σκαλμός, a Piecē of Wood fixed on the Bench of the Boat, to secure the same Oar, when it was not used. Potter's Antiq.

|| Καὶ ἀκέργαν.] I can make neither Grammar, nor Sense, of these Words, considering them as a Part of the Sentence continued to κατέβαλον inclusive. I, therefore, would have the Whole to stand thus, Καὶ ἀκέργαν ὑπὲρ τὸν ισία--- πέντε ὄβολοὺς ἵγια κατέβαλον. In which Position, I understand, Καὶ ἀκέργαν ὑπὲρ τὸν ισία,

as a Continuation of Mercury's Speech above, and that he would have spoken these Words immediately after ὄβολῶν, if Charon had not interrupted him by saying, Τίθει, &c. By which Interruption, or some Slip of his Memory, Mercury, when he comes to ισία, forgets the Price of the Needle; but, making a Pause, and thereby recollecting it, he then, intent upon nothing but the Sum he had paid, suddenly breaks out into, πέντε ὄβολοὺς ἵγια κατέβαλον, I paid down five Oboli for it.

* ὑπέργαν.] Funem quo antennarum cornua transferuntur, a Rope by which the Ends of Sail-yards are traversed. Steph. There are two belonging to each Yard, one being fastened to each Yard-arm or End of the Sail-yard, either to draw the Sail fuller to the Wind, that is, to fill it, as the Expression is; or to let it go slanting off, that is, to back it, as it is also said. They are called the Braces.

ἡ ἀποκερδάνατο.] We must not suppose, that Charon made this

παραλογίζεσσον τὰ πορθμία. ἘΡΜ. Νῦν δὲ ἐγὼ καθεδόμαι, τὰ κάκιστα εὐχόμενον γνέσθαι, ὡς αἱ ἀπὸ τέτων ἀπολαύσοιμι. ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὡς Ἐρμῆ. Νῦν δὲ δόλιγος, ὡς ὄρφες, ἀφικινεῖται ἡμῖν· εἰρήνη γάρ. ἘΡΜ.
 5 Ἀμεινον δέ τως, εἰ καὶ ἡμῖν παρατείνοιτο υπό συ τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοί, ὡς Χάρων, οισθα οἵοι παρηγένοντο ἀνδρεῖς ἀπαντες, αἴματον ἀνάπλει, καὶ τραυμάτιοι οἱ πολλοί· τοῦ δὲ ἡ Φαρμάκῳ τις ὑπὸ τῷ παιδὸς ἀποδανῶν, ἡ ὑπὸ τῆς γυναικὸς, ἡ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γατέρα, καὶ τὰ σκέλη· ὥχροι γάρ ἀπαντες, καὶ ἀγενεῖς, ὡς δὲ ὄμοιοις ἐκένοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα πένσιν, ἐπιβυλεύοντες ἀλλήλοις, ὡς ἐοίκασι. ΧΑΡ. Πάνυ γάρ περιπόθητά ἔστι ταῦτα. ἘΡΜ. Οὐκέτι δέ ἐγὼ δόξαιμι ἂν αἴμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὄφειλόμενα παρὰ
 15 σὺ.

this Gain, by cheating the Shades. That was impossible, because each, bringing down but his bare *ναῦλον*, or Passage-Piece, could not be cheated of more. The Case was, the Toll of the infernal Ferry belonged not to *Charon*, but to *Hæcüs*, who rented it from *Pluto*. But *Charon*, being the

Collector of it, might have cheated *Hæcüs*, when he ferried over the Dead in such Crowds, that it was hard for any one, but himself, to know how many he took over, at a Time. This appears from *Dial.* XXIII. Paragr. 8. concerning *Hæcüs*.

ΔΙΑΛ. 6^ο Πλάτων ή Ἐρμῆ.

The four following *Dialogues* expose the abject and base Trade of Legacy-Hunting.

ΠΛΟΥΤ. ΤΟΝ γέροντα εἰσθα, τὸν πάνυ γεγυηρακότα λέγω, τὸν πλευσίον Εὔκρατην, ὃ παιδεῖς μὲν δὲ εἰσιν, οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμύριοι. ἘΡΜ. Ναὶ, τὸν Σικυώνιον φίλον τί δέ; **ΠΛΟΥΤ.** Ἐκεῖνον μὲν, ὡς Ἐρμῆ, ζῆν ἔστον ἐπὶ τοῖς ἐννεακούλα ἔτεσιν, ἀβεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα (εἴγε οὖν τε ἦν) καὶ ἔτι πλείω τὰς δέ γε κόλακας αὐτῷ, Χαρίνον τὸν νέον καὶ Δάμωνα, καὶ τὰς ἄλλας κατασπασού ἰφιξῆς ἀπαντας. ἘΡΜ. Ατοπον ἀγόρευε τὸ τοιότον. **ΠΛΟΥΤ.** Οὐ μὲν ιοῦν, ἀλλὰ δικαιότατον τί γάρ ἐκεῖνος παθόντες, εὐχούταις ἀποθανεῖ ἐκεῖνος; Η τὸν χρημάτων αἰτιποιούμεται, ὡδεὶς

προστά-

προσήκοντες; ὃ δὲ πάντων ἐσὶ μικρώτατον, ὅτι καὶ τοιαῦτα εὐχόμενοι, ὅμως θεραπεύσσιν ἐν γε τῷ Φανερῷ καὶ νοσητῷ, ἀ μὲν βυλεύονται, πᾶσι πρόδηλα. Θύσειν δὲ ὅμως ὑπισχυόνται ἢν ἔστη, καὶ ὅλως, * ποικίλη τίς η καλακεία τῶν ἄνδρων διὰ ταῦτα ὁ μὲν ἔστιν αἰθάνατός, οἱ δέ προσπίτωσαν αὐτῷ μάτην ἐπιχαρόνες. ἘΡΜ. Γελοῖα πίσσονται, πανύργοις ὄντες πολλὰ κακεῖνοι εἰ μάλα διαβυκολεῖ αὐτές, καὶ ἐπειπίζειν καὶ ὅλως, αὐτὶ θαυμάτι ἐοικάς, ἔξινται πολὺ μᾶλλου τῶν νέων. Οἱ δὲ ἥδη τὸν κλῆρον ἐν σφίσι διηρημένοι βόσκονται, ζωὴν μακαρίαν πρὸς ἕαυτούς τιθέντες. ΙΩ ΠΛΟΥΤ. Οὐκέτι ὁ μὲν ἀποδυσάμενός τὸ γῆρας ὀσπερ Ἰόλεως, αἰνηθησάτω ὡς δε ἀπὸ μέσων τῶν ἐλπίδων, τὸν ὀνειροποληθέντα φλεύτον ἀπολιπόντες, ὥκτενται ἥδη κακοὶ † κακῶς ἀποθανόντες. ἘΡΜ. Ἀμέλησον, οὐ πλάτων || μετελεύσομαι γάρ σοι ἥδη αὐτὸς καθ' ἓντας. Ἔπια δὲ 15 οἵματα εἴσι. ΠΛΟΥΤ. Κατάσπα· ὁ δὲ ἡ παραπέμψει ἔκαστον, αὐτὶ γέροντος αὐδίς ἴφυεται γενόμενος.

* ποικίλη.] Ποικίλος, properly, signifies *party-coloured*, or, *of-divers-Colours*. And I take the Meaning to be, that the cringing Behaviour of these Men is not of a Piece; for, at the same Time that their Designs are palpable, they make Shew of the greatest Concern, by Sacrificing, &c.

† κακῶς.] Like Villains.

|| μετελεύσομαι.] The English Expression, *I-will-go-for*, seems to me to come fuller up to μετελεύσομαι than *accersam* which, strictly, signifies, *I-will-cite-before you*. Μιτέρχομαι is often taken in a more extraordinary Signification than this,

which is that of, *Ulciscor*, as τὰς φονέας τοῦ πατρὸς μετῆλθον, in *Dial. XVIII.* Which Sense, I suppose, it borrows from its more natural one of *persequor*, or *assequor*, “to overtake the Guilty.”

§ παραπέμψει.] The other Translation renders this Word, *præmittet*. But παραπέμπω most commonly signifies *deduco*, *to-attend*, or *wait-upon-a-Person-from-one-Place-to-another*; never, *præmittit*. So that παραπέμψει, here, means, (as we commonly say in English) *He-will-attend-upon*, or, *see-each-of-them*, to his Grave.

ΔΙΑΔ. ιγ'. Τερψίων ή πλάτων.

ΤΕΡΨ. Τοῦτο, οὐ πλάτων, δίκαιον, ἵμε μὲν τεθάνατος τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐνεγήκοιται γέροντα Θάκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιότατον μὲν οὐ, οὐ Τερψίων, εἰ γε ὁ μὲν ζῆ, μηδένα εὐχόμενος

μειθού ἀποθανεῖν τὸν φίλων. Σὺ δὲ, παρὰ τῶν τὸν χρέουν ἐπεβέλευες αὐτῷ, περιμένον τὸν κλήρον. ΤΕΡΨ. Οὐ γάρ ἔχρη γέροντα δύτα, καὶ μηκέτι χρήσασθαι τῷ ωλέτῳ αὐτὸν δυνάμενον, ἀπειλεῖν τὸ βίον, παραχωρήσαντα 5 τοῖς νεοῖς; ΠΛΟΥΤ. Καὶ νὰ, ὡς Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ φλέτῳ χρήσασθαι δυνάμενον τρὸς ἡδονὴν, ἀποθήσκει. Τὸ δὲ ἄλλως μοῖρα καὶ ἡ φύσις διέταξεν. ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γάρ τὸ πρᾶγμα ἰξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρότερον, καὶ μετὰ τύπον, ὅσις καὶ τῇ ἡλικίᾳ μετ' αὐτὸν ἀατρέφεσθαι δὲ μηδαμώς, μηδέ ζῆν μὲν τὸν ὑπέργυρων, ὁδότας τρεῖς ἔτι λοιπὸς ἔχοντα, μόγις ὀρῶντα, οἰκέταις τετράσιν ἐπικεκυφότα, κορυζός μὲν τὴν ἔντα, λήμης δὲ τὰς ὁφθαλμὸς μεγὸν δύτα, ὃδὲν ἔτι ἡδὺ εἰδότα, ἐμψυχόν τινα 15 τάφον ὑπὸ τῶν νέων καταγελάμενον, ἀποθνήσκειν δὲ καλλίτες, καὶ ἐργάμενεςάτες; Ιενάσκεις. Ἀιω γάρ ποταμῶν τύπο γε. Ἡ τὸ τελευταῖον εἰδέναι ἔχρην, ποτε * καὶ † τεθνήσκεται τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἀντίος ἐθεράπευεν. Νῦν δὲ τὸ τῆς παροιμίας, Ἡ ἀμάξα τὸν 20 βῖν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὲν, ὡς Τερψίων, πολὺ συνετάσσει γίνεται, ἥπερ σοι δοκεῖ.---Καὶ ὑμεῖς δὲ τί παθόντες, ἀλλοτρίοις † ἐπιχαίνετε, καὶ τοῖς ἀτέκνοις τῶν γερόντων § εἰσποιεῖτε, φέροντες αὐτοὺς οἰτεγαρεῦν γέλωτα

* κ)] I can fix no satisfactory Meaning to this Particle, in this Place.

† τεθνήσκεται.] I take this to be the first Fut. mid. as it were from τεθνήκω. Hedericus gives τεθνήσομαι, as well as θανόμαι, as a first Fut. mid. to the Verb θνήσκω: But it is to be understood, that each is borrowed to θνήσκω, from similar Present Tenses; that is, as τεθνήσομαι cannot really be formed from θνήσκω, but from τεθνήκω; so θανόμαι must come from its similar Theme θάνω, though neither τεθνήκω

nor θάνω are used in the Greek Tongue. This I have said, for the Sake of Beginners, who are also to observe, that all borrowed Tenses (with which the Greek Language vastly abounds) are formed from their natural Present Tenses generally out of Use; as ἔρχομαι hath the Fut. 1. mid. ἐλευσομαι from ἐλεύθω, not used.

‡ ἐπιχαίνετε.] Ἐπιχαίνετε, inhiatis. Bourdal. from a MS.

§ εἰσποιεῖτε.] Εἰσποιέων, says Stephanus, sonat facio-intra, i. e. facio-ut-fit-intra, &c. velut, introduco; and hence, he shews, it

λωτα ὁ φλισκάνετε, πρὸς ἐκείνων κατορυτόμενοι τὸ καὶ πρᾶγμα τοῖς πολλοῖς ἥδισον γίνεται. "Οσῷ γὰρ ὑμεῖς ἀποδανεῖν εὐχεσθε, τοσάτῳ ἀπασιν ἥδυ προαποδανεῖν ὑμᾶς αὐτῶν. Καὶ τὴν γὰρ τινα ταύτην τέχνην ἐπινεούσκατε, γραῦν καὶ γερόντων ἴραντες, καὶ μάλιστα, εἰ ἀτέκνοι εἴεν· οἱ δὲ ἔτεκνοι, ὑμῶν ἀνέραργοι.—Καὶ τοι πολλοῖς ἥδη τῶν ἐρωμένων συνέντες ὑμῶν τὴν παιεργίαν τὴν ἔρωτον, οὐ καὶ τύχασι παιᾶς ἔχοντες, μισεῖν αὐτὸς πλάτιονται, ὡς καὶ αὐτοὶ ἐραστας ἔχωσιν. Εἶτα ἐν ταῖς διαδήκαις, ἀπεκλείσθησαν μὲν οἱ παῖδες διαρροφορήσατες, ὃ δὲ παῖς, καὶ οὐ φύσις, οὐδὲ περὶ ἐξί δίκαιον, κρατεῖσθαι πάντων· οἱ δέ, ὑποστρίψοις τὰς ὁδούς, ἀποσμυγέντες. ΤΕΡΨ. Ἀληθῆ ταῦτα φῆς.—Ἐμὲ γὰρ Θάκριτον πόσα κατίφαγεν, αἷς τεθνήξεσθαι δοκῶν, καὶ δόποτε ἐσίοιμι, ὑποσέγων, καὶ μύχιόν τι καθάπτερ ἐξ αὖ γεοτίδος ἀτελῆς υποκράζων; οὗτος γε ὁ σον Ι 5 αὐτίκα οἰόμενος ἐπιβῆσεν αὐτὸν τὴν σορῷ, ἐπειπον τὰ πολλὰ, ὡς μὴ ὑπερβάλλοιτό με οἱ αὐτερασαὶ τὴν μιγαλοδωρεᾶ. Καὶ τὰ πολλὰ ὑπὸ Φροντίδων ἀγρυπνοὶ ἐκείμην, αρίθμων ἔκαστα, καὶ διατάτιλων. Ταῦτα γὰρ μοι καὶ τὰς ἀποθανεῖν αἵτια γεγένηται, ἀγρυπνία καὶ Φροντίδες· ὃ 20 δὲ τοσάτοις μοι δέλεαρ καταπιὼν ἐφείσηκε θαπλομένῳ πρώτῳ ἵπιγελῶν. ΠΛΟΥΤ. Εὐγε, ὁ Θάκριτε, ζῆς ἐπιμήκιστον, πλευτῶν ἄμα, καὶ τῶν τοιέτων καταγελῶν· μὴ δὲ πρότερον γε σὺ ἀποθάνεις, ητο προπέμψεις πάντας τὰς κόλακας. ΤΕΡΨ. Τότο μὲν, ὁ Πλάτων, καὶ ἐμοὶ ἥδισον ἥδη, εἰ καὶ 25 Χαριάδης προτεθνήξεται Θάκριτος. ΠΛΟΥΤ. Θάξῃς, φέτος Τερψίων. Καὶ Φείδων γὰρ καὶ Μέλαιθος, καὶ ὅλως ἀπαντεις, προελεύσονται αὐτῷ ὑπὸ ταῖς αὐταῖς Φροντίσιν. ΤΕΡΨ. Ἐπαινῶ ταῦτα.—Ζῷης ἐπιμήκιστον, ὁ Θάκριτε.

it hath been used to signify *adopto*, to *adopt*, or *fix* a Person in one's Family. But it appears from his Quotations that, when it signifies to *adopt*, it hath after it the Accusative Case of the Person; and, indeed, here, I think one cannot but understand *ὑμᾶς*. The received Sense of *εἰσποιεῖτε*, here, hath been,

vosmet-in-adoptionem-traditis, which, in my Translation, I alter no other Way, than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking, that, here (if we consider the Dative Case *ἀτέκνοις*) *εἰσποιεῖτε* will better signify *vosmet-insinuatis*.

ΔΙΑΔ. 18. Ζηνοφάντα κ' Καλλιδημίδα.

ZHN. ΣΥΝ Δὲ, ὡς Καλλιδημίδη, τῶς ἀπέθανες; ἦγὼ μὲν γάρ, ὅτι παράσιτος ἦν Διεινίς, πλέον τε ἵκανος ἐμφαγὸν, ἀπεπίγυνη, οἰσθατή παρῆς γὰρ ἀπεθινότοντί μοι. ΚΑΛ. Παρῆν, ὡς Ζηνόφαντες. Τὸ δέ ἐμοι, παραδοξόν τι ἐγένετο. Οἰσθα γὰρ καὶ σύ πει πτοιόδωρος τὸ γέροντα. ZHN. Τὸν ἀτεκίνον, τὸν πλέοντα, ὡς σε τὰ πολλὰ ἥδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν αἱ ἴδερά πεινούν, ψιτσχίψμειον *ἐπ' ἐμοὶ τῷ κληρονόμῳ τεθυγένεσθαι; ἵππει δέ τὸ πρᾶγμα ἐς μήκιστον ἐπεγίνετο, καὶ ὑπὲρ τὸν Τιθανὸν ὁ γέρων ἔζη, ἐπίτομον τινα ὅδον ἐπὶ τὸν κλῆρον ἐξεῦρον. Πριάμενος γὰρ Φάρμακον, αὐτεπιστα τὸν οἰνοχόον, ἐπειδὴν τάχιστα ὁ Πτοιόδωρος αἰτηση πιεῖν (πίνει δὲ ἐπιεικῶς) ζωρότερον ἐμβαλλοντα ἐς κύλικα, ἐποιμον ἔχειν αὐτὸν καὶ ἐπιδέναι αὐτῷ. Εἰ δὲ τέτο ποιήσειε, ἐλεύθερον ἐπαμοσάμην αἴφοιν αὐτόν. ZHN. Τι ἔν τι ἐγένετο; πάντα γάρ τι παραδοξόν ἔρειν ἔσικας. ΚΑΛ. Ἐπεὶ τοῖνυν ληστάμενος ἥκομεν, δύο ἥδη ὁ μειρακίσκος κύλικας ἱτοίμενος ἔχων, τὴν μὲν τῷ Πτοιόδωρῳ τὴν ἔχεσσαν τὸ Φάρμακον, τὴν δὲ ἐτέραν ἐμοὶ, σφαλεῖς ἐκ οἰδὸς ὅπως, ἐμοὶ μὲν τὸ Φάρμακον, Πτοιόδωρῳ δὲ τὸ αἴφαρμακτον ἐπέδωκεν. Εἴτα οὐ μὲν ἐπινενήσηται ἔγω δὲ αὐτίκα μάλα ἐκτάδην ἰκέμην, ὑποβολιμαῖον ἀντ' ἐκείνης πεκρός.—Τι τέτο γελᾶς, ὡς Ζηνόφαντες; καὶ μὴν ὡς ἔδει γε ἐταίρῳ ἀνδρὶ ἐπιγελᾶν. ZHN. Ἀστεῖα γάρ, ὡς Καλλιδημίδη πέποιθας. Οὐ γέρω δὲ τι πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἴφνιδιον. Εἴτα συνεὶς οἵμαι τὸ γεγενημένον, ἐγέλα καὶ αὐτὸς οἴοι γε ὁ οἰνοχόος εἰργασαί. ZHN. Πλὴν ἀλλ' οὐδέ σε τὴν ὅδον ἐπίτομον ἐχρῆτραπέσθαι. Ἡκε γάρ ἂν σοι διὰ τῆς λεωφόρου ἀσφαλέσεροι, εἰ καὶ δίλιγω βραδύτερον ἔη.

* ἐπ' ἔμοι τῷ κλυρονόμῳ.]
Me bærde. Much the same
Way, doth Budæus (as Stephanus
observes) render ἐπὶ παῖσι δύο
τελευτῶν, decedens, relictis,
duobus filiis; and Stephanus,
in the Class of Phrases where
ἐπί is taken for cum, quotes

this out of Herodian, τες ινι
παῖς διαδόχοις τιλειτήσαρ-
τας, who died, leaving Chil-
dren their Successors. Though it
still appears to me a harsh and
extraordinary Mode of Express-
ion.

ΔΙΑΛ. ΙΙ'. Κυήμων καὶ Δαμίππω.

KNHM. Τοῦτο ἐκεῖνο τῆς παροιμίας, 'Ο νεῖρος τὸν λεόντα. **ΔΑΜ.** Τί ἀγανακτεῖς, ὡς Κυήμων; **KNHM.** Πυνθάνη, ὅ, τι ἀγανακτῶ; κληρονόμου ἀκέσιῳ καταλέλοιπα, κατασοφισθεὶς ὁ ἄθλιΘ, ὃς ἔβλόμην ἀν μάλιστα σχεῖν τάμα, παραλιπών. **ΔΑΜ.** Πῶς τὴν ἑγένετο; **KNHM.** Ἐρμόλαον τὸν πάνυ πλεύσιον ἀτεκνούντος ὅτια, ἐδεράπεινον * ἵππον θανάτῳ κακεῖῳ ωκεανοῦς τὴν θεραπείαν προσέιλο. 'Εδοξε δή μοι καὶ σοφὸν τὴν εἰναῖς, θέσθας διαθήκας ἐις τὸ φανερὸν, ἐν αἷς ἐκεῖνῳ καταλέλοιπα τάμα πάντα, ὡς κάκεῖῳ ζηλώσειν, καὶ τὰ αὐτὰ ὥραξεις. **ΔΑΜ.** Τί ἐν δὴ ἐκεῖνῳ; **KNHM.** 'Ο, τι μὲν τὸν αὐτὸν ἐνέγραψε ταῖς ιαυτὶς διαθήκαις, ωκεανοῦς τοῦ Ἐρμόλαος ἔχει τάμα, ὥσπερ τις || λάβραξ, καὶ τὸν ἄγκυρον τῷ δελέατι συγκαλασπάσας. **ΔΑΜ.** Οὐ μόνον, 15 ἀλλὰ καὶ αὐτὸν σε τὸν ἄλιεα. "Ωρε σόφισμα κατὰ οιαυτὴν συνίθεικας. **KNHM.** Εοικα. Οἱμάζω τοιγαρεν.

* ἵππον θανάτῳ.] Sub mortem, i. e. imminentem morte. In this, I follow the other Translation, having nothing certain to offer to the contrary, except that I intirely doubt, whether ἵππον hath, ever before, been used, in such a Sense, and, therefore, think it a very strained Acceptation of it. It may, perhaps, with some Reason, be taken for propter, as in the Phrases, ἵππον ἀγάθῳ, and ἵππον κερδεῖν, but that, probably, *Lucian*, if he had intended that Sense, would have chosen to say, ἵππον κλήρῳ. I should think, "usque ad, even to, θανάτῳ, his very Death." a natural Sense, but that, then, it should be θάνατον. Yet Stephanus says,

that the Dative Case for the Accusative, after ἵππον, is used, and instances in the Expression, συιελάμψανεν ἵππον θανάτῳ, in *Lucian*, which you may find in *Dial.* XVIII. These I propose, but as Conjectures; though, perhaps, this last Sense amounts to somewhat more.

† ἐτ.] Therefore, i. e. because you left him your Fortune. This τε is, with a little Sort of Humour, repeated by *Cneomon*.

|| λάβραξ.] *Lupus*, the Pikes-fish.

‡ ἄγκυρον τῷ δελέατι.] *The Hook*, by which he thought to catch *Hermolaus*, was his *Last Will*; and the *Bait* was his *Fortune*, which he pretended to leave him.

ΔΙΑΛ. 15' Χάρων καὶ Ἐρμῆ.

Charon and Mercury stripping the shades, before they take them aboard.

ΧΑΡ. Κέσαλις ὡς ἔχει υἱὸν τὰ πράγματα. Μικρὸν
υἱόν, ὡς ὁράτε, τὸ σκαφίδιον, καὶ ὑπόσταθρόν
ἔστι, καὶ διαχέει τὰ πολλά· καὶ τὴν τραπῆν ἐπὶ θάτερᾳ, οἰχό-
σιται περιβασάν. Τυμεῖς δὲ τοσύτοις ἄμα νησί, πολλὰ
5 ἐπιφερόμενοι ἔκαστος. Ἡν δὲ μεία τέτων ἐμβῆτε, δίδια
μὴ ὑγερὸν μελανούσετε, καὶ μάλιστα ὀπόστοι νεῦ ψκέπτασθε.
ΝΕΚΡΟΙ. Πῶς δὲ ποιησαντες εὐπλοήσομεν; **ΧΑΡ.** Ἐγὼ
υἱὸν φέασω. Γυμνὺς ἐπιβαίνειν χρή, τὰ περιττὰ ταῦτα
πάντα ἐπὶ τῆς νιόνος καλαπούσιας. Μόλις γάρ ἂν καὶ
10 ὅτα δίξαιο υἱὸν τὸ πορθμεῖον.—Σοὶ δὲ, ὦ Ἐρμῆ, μελή-
σει τὸ ἀπὸ τέτων μηδένα παραδέχεσθαι αὐτῶν, ὃς ἂν μὴ
ψιλὸς ἦ, καὶ τὰ * ἐπιπλα, ἀσπερ ἐφην, ἀποβαλάν. Πλαρά.
δὲ τὴν ἀποβάθραν ἐστῶς, διαγίνωσκε αὐτὲς, καὶ ἀναλάμβανε,
γυμνὺς ἐπιβαίνειν ἀναγκάζων. **ἘΡΜ.** Εὖ λέγεις. Καὶ
15 ὅτα ποιησομεν.—Καὶ ὅτοσὶ τίς ὁ τὸ πρωτός ἐστι; **ΜΕΝ.**
Μένιππος ἔγωγε. Ἄλλ' ἴδε οὐ πόρχα μοι, ὦ Ἐρμῆ, καὶ τὸ
βάκιζον, ἐς τὴν λίμνην δὲ πορεύειφθη, τὸν τρίβανα δὲ ύδωρ
ἴκομιστα, οὖν ποιῶν. **ἘΡΜ.** Εμβαίνει, ὦ Μένιππε, ἀνδρῶν
ἄριστε, καὶ τὴν προεδρίαν ἔχει παρὰ τὸν κυρεούντην ἐφ'
20 ὑψηλῆ, ὡς ἐπισκοπῆς ἀπαντᾶς.—Οὐ καλὸς δὲ ὅτα τίς
ἐστι; **ΧΑΡ.** Χαρμόλεως ὁ Μεγαρικός ἐπέρεισθω, δὲ τὸ φί-
λημα διάλαπιον ἔνν. **ἘΡΜ.** Απόδημος ποιηαεῖν τὸ καλ-
λώ, καὶ τὰ χειλὰ αὐτοῖς φιλήμασι, καὶ τὴν κόμην τὴν βα-
σιεῖαν, καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθρημα, καὶ τὸ δέρμα ὄλου.
25 **ἘΧΕΙ** καλῶς, εὐζωνος εἶ, ποιεῖσαι νῦν. Οὐ δὲ τὴν πορ-

* *ἐπιπλα.*] What we call, in *English*, *Moveables*; but, strictly, such Things as can be carried aboard a Ship, the Word being derived from *ἐπί*, and *πλέω*, *navigo*.

† *πρωτός.*] *Menippus*, as has been already observed, hanged himself. As he, therefore, left the World, of his own Accord, he is, here, represented as

coming boldly on, the foremost to the Ferry.

§ *ἀπορεύειφθη.*] It must be read *ἀπερεύειφθη*, the Aor. 1. pass.—*Bourdolotius* has it *ἀπορεύειφθω*; and says, “ *Sana lectio, quam inutiliter tentant.* ” But, be it never so sound, I confess, I know not, in what Mood, Tense, and Person, to find it.

Φυσίδα θτοσί, καὶ τὸ διάδημα, ὃ βλοσυρὸς, τις ἀν τυγχάνεις; ΛΑΜΠ. Λάμπτιχθ, Γελάων || τύρανθ. ἘΡΜ. Τί ἔν, ὡς Λάμπτιχε, τοσαῦτα ἔχων πάξεις; ΛΑΜΠ. Τί ἔν ἔχειν, ὡς Ἐρμῆ, γυμνὸν ἥκειν τόσαννον ἄνδρα; ἘΡΜ. Τύραννον μὲν ὁδηρῶς, νεκρὸν δὲ μάλα ὥστε ἀπόθετα ταῦτα. 5 ΛΑΜΠ. Ιδέ σοι ὁ τλεῖτθ ἀπέξειπται. ἘΡΜ. Καὶ τὸν τύφον ἀπόξειψον, ὡς Λάμπτιχε, καὶ τὴν ὑπεροψίαν· βαρήσεις γὰρ τὸ πορθμεῖον συνεμπεσόιτα. ΛΑΜΠ. Οὐκέν, ἀλλὰ τὸ διάδημα ἔασον με ἔχειν, καὶ τὴν ἐφεγείδα. ἘΡΜ. Οὐδαρμῶς, ἀλλὰ καὶ ταῦτα ἀφεῖς. ΛΑΜΠ. Εἰεν. Τί ἔτι; ΙΟ πάντα γάρ αφίκα, ὡς ὁράς. ἘΡΜ. Καὶ τὴν ὠμότητα, καὶ τὴν ἀνοικα, καὶ τὴν ὑπέρην, καὶ τὴν ὁργὴν, καὶ ταῦτα ἀφεῖς. ΛΑΜΠ. Ιδέ σοι, ψιλός εἴμι. ἘΡΜ. Ἐμβαίνε ηδη.—Σὺ δὲ ὁ παχὺς, ὃ πολύσαρχθ, τίς εῖ; ΔΑΜ. Δαμασίας ἀθλητής. ἘΡΜ. Ναὶ ἔσκας. Οἶδα γάρ σε πολλάκις Ι៥ ἐν ταῖς παλαιῆσαις * ιδών. ΔΑΜ. Ναὶ, ὡς Ἐρμῆ. Ἀλλὰ παραδέξαι με γυμνὸν ὄντα. ἘΡΜ. Οὐ γυμνὸν, ὡς βέλτιστε, τοσαύτας σάρκας περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἵπει καλαδύσεις τὸ σκάφθ, τὸν ἔτερον πόδα ὑπερέζεις μόνον. Ἀλλὰ καὶ τὰς γεφάνις τέττας ἀπόξειψον, καὶ τὰ 20 κηρύγματα. ΔΑΜ. Ιδέ σοι γυμνὸς, ὡς ὄφας, ἀληθῶς είμι, καὶ τὸ σοσάσιθ τοῖς ἄλλοις νεκροῖς. ἘΡΜ. Οὕτας ἄμεινον ἀναργὴ εἴναι, ὥστε ἔμβαίνε.—Καὶ σὺ δὲ τὸν τλεῖτον ἀποδέμενθ, ὡς Κεάτων, καὶ τὴν μαλακίαν δὲ προσέτι, καὶ τὴν τρυφὴν, μηδὲ τὰ διάλαφια κόμιζε, μηδὲ τὰ τῶν προ- 25 γόνων

|| τύραννος.] King, in the original Signification of the Word.

* ιδών.] Mercury had seen him in the *Palæstræ*, because he was the God of Wrestling.

† ισοσάσιθ.] Par-pondere. I cannot see, why the other Translation renders it *simili statuā*, when the Word is plainly compounded of *ισθε*, *equalis*, and *σάθμη*, *Statera*, a Balance; or, rather, *ισημη*, *pendero*; which Signification of *ισημη* is to be found in Stephanus.

† ἐλάφια.] Nor do I know, why this hath been rendered *epitaphia*. When the Dead had been great Men, or Officers of the State, their *ἐλάφια*, or *Funeral Garments*, were the Robes or Dress that belonged to their Office or Station, and must, therefore, have been grand and costly. So, when *Misenus*, *Aeneas's Trumpeter*, lies dead, in *Virgil*, the Poet says,

Purpureasq; super vestes, vela-
mina nota
Conjiciunt.—

γόνων αἰξιώματα. Καλάλιπε δὲ καὶ γένθω, καὶ δόξαν, καὶ εἰ-
πολέ σε η τόλις αὐτεκήδυξεν * εὐεργέτην δηλονότι, καὶ τὰς
τῶν ἀνδριάτων ἐπιγραφάς, μηδὲ ὅτι μέγαν τάφου ἐπί σοι
ἔχωσαν λέγε. Βαρύνει γαρ καὶ ταῦτα μυημονευόμενα. ΚΡΑΤ.
5 Οὐκ ἔκὼν μὲν, ἀπορρίψω δέ. Τί γαρ ἂν καὶ παθοῖμι;
ἘΡΜ. Βαβαί. Σὺ δὲ ὁ ἔνοπλος, τί βέλει; η τι τὸ τρό-
παιον τόπο Φέρεις; † ΚΡΑΤ. Ὄτι ἐνίκησα, ὡς Ἐρμῆ,
καὶ οὐρίσαντα, καὶ η τόλις ἐτίμησέ με. ἘΡΜ. Ἀφεις ἐν γῇ
τὸ τρόπαιον. Ἐν ἄλλοις γαρ εἰρήνη, καὶ ἔδει ὅπλων δεήσει.—
10 Ο σεμνὸς δὲ ἔτος ἀπό γε τὸ σχήματος, καὶ † βρενθύμονενος,
οἱ τὰς

And, when *PoHas*, the General of the *Arcadians*, lies in the same Condition,
Tum geminas vestes ostroque au-
roque rigentes
Extulit Aeneas.

* εὐεργέτην.] *Beneficium*. The Word, *Benefactor*, hath not been used by any Classical Writer, though *Malefactor* has; which is odd. And yet I cannot but think it a just and natural Word, and the most expressive of εὐεργέτης.

† ΚΡΑΤ.] A MS. hath it ΝΕΚΡΟΣ. *Græv.*—And it must be right so: For *Craton* threw down all he had, before; upon which *Mercury* challenges this Shade in Armour, whoever he was, with his Βάβαι. Σὺ δι ὁ ἔνοπλος—Which plainly shews, that he now speaks to another. It is no Matter for his Name.

† βρενθύμονενος.] The Verb βρενθύματι is allowed, on all Hands, to come from βρενθός; which, according to Aristotle (as Stephanus observes) is a Sea-bird: Ετὶ οἱ ἀπὸ τῆς θα-
λάσσης ζῶντες πολέμιοι αλ-
ληλοῖς, οἵνιν βρενθός, καὶ λαρὸς.

Arist. Hist. Animal. Lib. ix. c. 8. Which Words βρενθός, καὶ λαρὸς *Pliny* (*Lib. x. c. 74.*) renders by *Anates* & *Gaviae*. Now, as Aristotle makes the βρενθός, a mere Sea-bird, I cannot think that *Anas*, signifying a common *Duck* or *Drake*, can be the *Latin* of it; so that, by *Anates*, *Pliny* must mean some Sea-birds of the *Duck* or *Drake*-Kind. As, then, Birds of this Kind have Nothing, in which a Man can naturally be compared to them, except that *flow Pace*, in which they put one Foot, as it were deliberately, before the other; or that *circumspect Look*, by which they seem to take Notice of the Objects, not only before, but on each Side of them; or that *barsb*, *grumbling Noise* which they make, as they go along: I say, these being the principal Instances in which a Man can imitate them, βρενθύματι (strictly, *Brenthum-ago*, *I carry-my-self-like-a-Brentbus*) must, in its full Sense, mean, *I stalk along, observing every Thing I meet, and grumbling and muttering, as I go*; which Signification, in the Participle βρενθύ-
μονενος, is very applicable to a Philosopher,

ὁ τὰς ὁφρῦς ἐπηρεκώς, ὁ ἐπὶ τῶν φρονίδων, τίς ἐγιν, ὁ τὸν βαθὺν πάγωνα καθείμενος; MEN. Φιλόσοφος τις, ὁ Ἐρμῆ, μᾶλλον δὲ γόνος, καὶ τεραῖεις μετὸς ὡς εἰ απόδυσσον καὶ τέτον, δῆψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἴματίῳ κρυπτομένα. EPM. Καταθύε σὺ τὸ σχῆμα πρῶτον, εἴτα καὶ 5 ταῦτα πάντα.—Ω Ζεῦ, ὅσην μὲν τὴν ἀλαζονείαν κομίζει, ὅσην δὲ ἀμαθείαν, καὶ ἔρην, καὶ κενοδόξιαν, καὶ ἐρωήσεις ἀπόρεις, καὶ * λόγις ἀκανθώδεις, καὶ ἐνοίας πολυπλόκους; ἀλλὰ καὶ μαλαισοποιίαν μάλα πολλὴν, καὶ λῆρον ὥκολίγον, καὶ ὕθλας, καὶ μικρολογίαν· τὸ Δία, καὶ χρυσίον γε ταῦτι, καὶ ἡδυπάθειαν 10 δὲ, καὶ ἀναισχυτίαν, καὶ ὄργην, καὶ τρυφὴν, καὶ μαλακίαν· φλέληθε γὰρ με, εἰ καὶ μάλα πεικερύπτεις αὐτά. Καὶ τὸ Φεῦδος δὲ ἀπόδι, καὶ τὸν τύφον, καὶ τὸ οἰεσθαι σε ἀμείνονα εἶναι τῶν ἀλλων. Ως εὗγε πάντα ταῦτα ἔχων ἐμβαίνοντις, ποία πειληκόντερος δίξαι πόλιν σε; ΦΙΛ. Ἀπολιθιμαί 15 τοίνυν αύτα, ἐπείπερ βέτω κελεύεις. MEN. Άλλα καὶ τὸν πάγωνα τέτον ἀποδέσθω, ὁ Ἐρμῆ, βαρύν τε ὄντα, καὶ λασίον, ὡς ὁρέσθω. Πέντε μνῶν τρίχες εἰσὶ τελάχιστον. EPM. Εὖ λέγεις. Απόδι καὶ τέτον. ΦΙΑ. Καὶ τίς ὁ ἀποκείρων ἔσαι; EPM. Μένιππος οὐτοσὶ, λαβὼν πάλεκυν 20 τὸν ναυπηγικῶν, ἀποκόψει αὐτὸν τὸ ἐπικόπω τῇ ἀσβάθρᾳ χρησαμένος. MEN. Οὐκ, ὁ Ἐρμῆ, ἀλλὰ περίονά μοι ἀνάδος, γελοιότερον γὰρ τύπο. EPM. Ο πάλεκυς ἵκανός. — MEN. Η Εὔγε. ἀνδρεπιώτερον γὰρ εῦν ἀναπέφηνας, ἀποθέμενος

Philosopher, as it is expressive of his *Gait*, his *Looks*, and his *Grumbling* at Mankind.

I do not know how to express the above Meaning, in *Latin*, otherwise than by *faucose-fegerens*, which is the Sense, most usually, attributed to this Word, by our Lexicons.

It may not be amiss, here, to observe, that *Lucian* uses this Participle, not only in a Neuter Sense, as in this Place, but also in an Active, when, in *Timon*, he says (and of a Philosopher too) καὶ βρευθυόμενος τὸν πρὸς αὐτὸν. In which Place, βρευθυόμενος, having τὸν after it, retains no

more of its full and natural Signification of *Brenthum-agens*, than what relates to the *Noise* the *Brenthus* makes, and so can mean no more than *Muttering* or *Grumbling* somewhat to himself.

* λόγις ἀκανθώδεις.] *Thorny Arguments*, because they are entangled like Thorns, or very perplexed; or, perhaps, because One knows not where to take Hold of them.

+ ἐπικόπω.] *A Chopping Block*.

§ Εὔγε.] If we are to take the Text, as it stands, *Menippus*, here, having chopped off the

Θέμενος αὐτὸν τὴν * κινάθραν. Βόλει μικρὸν ἀφέλωμαι καὶ τῶν ὄφρύων; ἘΡΜ. Μάλιστα. Ὑπὲρ τὸ μέτωπον γὰρ καὶ ταῦτας ἐπῆρχεν, ὡς εἰδότερον ἐφ' ὅτῳ + ἀνατείνων ἱαυτόν. Τί τέτο; καὶ δακρύεις, ὡς κάδαρμα; καὶ πρὸς θάνατον ἀποδεῖλιας; ἐμβοῆδις δὲ ἔν. ΜΕΝ. Ἐ, ἵτε τὸ βαρύταλον ὑπὸ μάλης ἔχει. ἘΡΜ. Τί, ὡς Μένιππε; ΜΕΝ. Κολακείαν, ὡς Ἔρμος, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΔ. Οὐκέτι, καὶ σὺ, ὡς Μένιππε, ἀπόδει τὴν ἐλευθερίαν, καὶ + παρέξοισαν, καὶ τὸ ἀλυπόν, καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. Μόνος γενν τῶν ἄλλων γελᾶς; ἘΡΜ. Μηδαμῶς. Ἀλλὰ καὶ ἔχει ταῦτα, καθόπα γὰρ καὶ πάντα εὔφορα ὄντα, καὶ πρὸς τὸν

Philosopher's Beard, must be supposed to turn to Mercury, and say, O brave! for now you have-made him appear, or look, more like-a-Man, ἀποθέμενος αὐτὸν τὴν κινάθραν, having put away, that is, taken off, his Dirt; in which Speech, Menippus attributes his own Action to Mercury, as he had executed it under his Direction, and, besides, would, as it were, pay Mercury a Compliment, by giving him the Honour of it.

The other Translation says, *Euge! Humanior nunc appares, deposito hircino fæstsre, taking no Notice of αὐτὸν, and as if Menippus spoke to the Philosopher. Besides, ἀναφαίνω never signifies appareo. But, were I allowed to alter the Text, I should think the Whole would stand much more naturally thus: ἘΡΜ. Ο πέλεκυς ἱκανός. — Εὖγε! αὐθρωπινώτερον γὰρ νῦν ἀναπέΦηνας, ἀποθέμενος αὐτὸν τὴν κινάθραν. ΜΕΝ. Βόλει μικρὸν ἀφέλωμαι καὶ τῶν ὄφρύων;* ἘΡΜ. Μάλιστα, ξ. c.

* κινάθραν.] Kīnāþra is reckoned, properly, to signify,

κίνων βρωσίς, the Food of Dogs. As Dogs, then, are fond of keeping or hiding their Meat, till it stinks, I suppose that any Thing, that is dirty and slinking, might have been called κινάθρα; (though Stephanus gives us no Instance of the Use of the Word, except in this very Place) and it seems also, that it is for this Reason, that the Stench from the Arm-pits (if I may so call them) of Goats, hath been called by this Name, as Suidas and Hesychius say it is.—Were I allowed to make a new Latin Word, and to understand κινάθρα, in my own Way, I would, from a Consideration of the very Thing Lucian here calls by that Name (which certainly is the Philosopher's Beard) render it, birsutiem-olentem, his slinking-Shag of a Beard.

+ ἀνατείνων.] The strict Rendering is, *sursum-extendens, stretching-himself-upward*, by which is meant his assuming an high, or haughty Air.

+ παρέξοισαν.] A Freedom of Speech, that is, the Speaking One's Mind boldly.

|| κατάπλευ Χερσόμα.—Καὶ ὁ ἔνταρ δέ σὺ, ἀπόθε τῶν ἔημάτων τὸν τοσαύτην ἀπεραντολογίαν, κ) * ἀντιθέσεις, κ) † παρισώσεις, κ) ‡ περιόδεις, κ) ** βαρβαρισμὲς, κ) τὸν ἄλλα ||| βάρη τῶν λόγων. PHT. Εἰν, ιδὲ, ἀποθέματα. EPM. Εὐ ἔχει. "Ωρε λύε τὰ ἀπόγεια, τὸν ὃ ἀποβάθραν 5 ἀνελάμενα, τὸ ἀγκύριον ἀνεσπάσθω, πέτασον τὸ ισίον, εὔθυνε, ὃ πορθμεῦ, τὸ πεδάλιον. "Ευ παθώμεν.—Τί οιμάζει, ὃ μάταιοι, κ) μάλιστα ὁ φιλόσοφος σὺ, ὃ αἴρτιας τὸν

|| καταπλεῦ.] Properly a Passage-by-Water-downward; and so taken here, as they were to sail down to Hell. I know not how to call it in Latin.

* ἀντιθέσεις.] An Antithesis, according to Aristotle, is a Figure in Rhetoric, implying a Contrariety, both in the Words and the Sense, or in one or other of them. For Example: "It is not just that this Man, possessing my Wealth, should be rich; and that I, parting with what I have, should be a Beggar." Arist. Rhet. Here Parting-with, is opposed to Possession, and being rich, to being a Beggar.

† παρισώσεις.] The Parisis is another Figure, whereof the Parts are neither alike, nor contrary, but equal. For Example: They will not fight, either because they want Men, or because they want Money. Arist. ibid. Here the Want of Money is neither like, nor contrary to, the Want of Men; but both are equally good Reasons, for not undertaking a War.

‡ περιόδεις.] A Period is a compleat Sentence. The Rhetoricians took great Pains to make their Periods, or Sentences, full and harmonious, so as that they may be spoken with Ease, and heard with Pleasure, which they justly reckoned no

inconsiderable Part of their Oratory.

** βαρβαρισμὲς.] Eustathius, upon ll. 2. says, that a "Barbarism is a wrong Pronunciation of Words and Tones." Probably, then, the Orators in Lucian's Days, like some in ours, corrupted the true and natural Pronunciation of their Words, out of an Affection of fine Speaking, and so made Barbarisms.—I have often heard one, who would pass for a very fine Speaker in a Coffee-house, swear aloud, that there was not a single Tittle of Truth, in any one Noose Pepper. We now are never shocked with the Name, or Idea, of Tyranny upon our Stage, both being disguised in that elegant Word, Terrany: And some Clergymen, otherwise good Preachers, before they begin their Sermons, pray, "That in all their Works buggun, continued, &c. they may glorryfee (God's) bolly, &c.

||| βάρη.] Weights. Ironically, because affected Figures, and barbarous Pronunciations, are the silly and vile Levities of Oratory.

§ ἀποβάθρα.] Dr. Potter says it was a Stepping-board laid from the Ship to the Shore, which the Name also implies.

πάγων

πάγωνα δεδημένος; ΦΙΛ. * "Οτι, ὁ Ἐρμῆ, αὐθάλεον ὅμην τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται. Ἀλλα γὰρ ἔοικε λυπεῖν αὐτὸν. ἘΡΜ. Τὰ ποῖα; ΜΕΝ. "Οτι μηκέτι δειπνήσει τολμεῖλη δεῖπνα, μηδὲ νύκτας ἔξιών, 5 ἄπαντας λαιφάνων, τῷ ἴματίῳ τὴν κεφαλὴν καλειλόσας, περίεσσιν ἐν κύκλῳ τὰ χαμαιλυπεῖα· καὶ ἔωδεν ἵξαπανταν τὰς νέας, ἐπὶ τῇ σοφίᾳ ἀργύριον λῆψίται. Ταῦτα λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ὁ Μένιππε, ἐπὶ ἄχθη ἀποθανών; ΜΕΝ. Πᾶς, ὃς || ἔσπενσα ἐπὶ τὸν θανάτον, καλέσαντος ΙΟμηδενός; —Ἀλλα μεῖλαξύ λόγων, ω̄ πραγμάτων τις ἀκύτειαι, ὡσπερ τινῶν ἀπὸ γῆς βοώντων; ἘΡΜ. Ναὶ, ὁ Μένιππε· ἐπὶ ἀφ' ἐνός γε χάρες, ἀλλ' οἱ μὲν ἐς τὴν ἥικκλησίαν συνελθόντες, ἀσμενοις γελῶσι πάντες ἐπὶ τῷ Λαμπίχῳ θανάτῳ, καὶ ἡ γυνὴ αὐτῶν συνέχειται τῷδες τῶν γυναικῶν, καὶ τὰ παιδία 15 νεογυνὰ ὄντα, ὅμοιως κάκινα ὑπὸ τῶν παιδῶν βάλλεται.

* "Οτι, &c.] Because, says he, I thought my Soul was immortal. But, since he, here, speaks and converses, and, therefore, enjoys the Existence of his Soul after Death; what can he mean by saying, he thought his Soul immortal? Is not this Existence after Death, what Men understand by Immortality? I know not, whether it will lessen this Inconsistency to observe, that the Antients supposed a certain State of the Dead in dreary and gloomy Mansions, where they enjoyed little or no Happiness, and which Virgil calls,

—*Tristes sine sole domos,—
Loca turbida—*

And, that they also imagined another Mansion of Light and Bliss, where

—*Solemque suum, sua fidera
nōrunt.*

And, therefore, that this latter State might have been what this Philosopher expected, and, for that Reason, without it, reckons himself dead.

A Friend hath, upon this Place, observed to me, "That

"Lucian, in several Places, "gives broad Hints (so much "at a Loss was this very great "Man, directed by our so "much boasted Natural Rea- "son) that there is Nothing "left of us, but Dust, and pe- "rishable Sculls and Bones; "and that, when he speaks of "Conversation, and Punish- "ments, and Rewards, &c. "he seems to ridicule these "Things, as Fictions of Poets "and superstitious People. How, "then, can he make the "Dead speak and reason? By "a Figure, and in the Way "of Fable."

|| ἔσπενσα.] Because he hanged himself, as before observed.

§ ἕικκλησία.] The Assembly of the Free-men or People of Athens, when met together to pass Laws or Decrees, was called ἕικκλησία: Here the Subjects of the Tyrant Lampicbus meet to form such a Free-assembly, having gained their Liberty by his Death.

ἀφθόνος

ἀφθόνοις τοῖς λίθοις. Ἀλλος δὲ Διόφαντον τὸν ἔπτορα ἵπαινεσσιν ἐν Σικυῶνι, ἐπιταφίας λόγῳ; διεξιόντα ἐπὶ Κράτητοις τέττῳ. Καὶ τὴν Δία γε, η̄ Δαμασίν μήτηρ κωκύνσα, ἑξάρχει τῇ θρήνῃ σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.—Σὲ δὲ ζδεῖς, ὡ̄ Μένιππε, δακρύει. Καθ' ἡσυχίαν δὲ κεῖσαι μόνῳ. 5
ΜΕΝ. Οὐδαμῶς, ἀλλ' ἀκόση τῶν κυνῶν μετ' ὀλίγου
ἀρυρομένων οἰκτιζον ἐπ' ἐμοὶ, καὶ τῶν κοράκων τυπλομένων τοῖς
πλεοῖς, ὅπότε ἀν συνελθόντες θάπτωσί με. 10
ἘΡΜ. Γεννάδας εἶ, ὡ̄ Μένιππε.—ἌΛΛ' ἐπεὶ καταπιπλεύκαμεν ἡμεῖς,
ἡμεῖς μὲν ἀπίτε ωρδὸς τὸ δικαστήριον, εὑδείαν ἔκείνην ωροῦ·
ὄντες. Ἐγὼ δὲ, καὶ ὁ πωρθμεὺς, ἀλλος * μετελευσόμεθα.
ΜΕΝ. Εὐπλοεῖτε, ὡ̄ Ἐρμῆ.—Προϊώμεν δὲ καὶ ἡμεῖς.—
Τί δὴ ἔτι καὶ μέλλετε; δικασθῆναι δεήσει, καὶ τὰς καταδίκας
φασὶν εἶναι βαρεῖας, τροχὺς, καὶ γύπτας, καὶ λίθων.
15
Δειχθῆσται δὲ ὁ ἐκάργα βίῳ.

* μετελευσόμεθα.] *We will-go-for.*

ΔΙΑΛ. ιᷯ. Κράτητῷ καὶ Διογένες.

Both Biters bitten.

ΚΡΑΤ. ΜΟίριχον τὸν πλέσιον ἴγινωσκεις, ὡ̄ Διόγενες,
τὸν πάνυ πλέσιον, τὸν ἐκ Κορίνθου, τὸν τὰς
πολλὰς ὀλκάδας ἔχοντα, ὃ ἀνεψιὸς Ἀριστέας, πλέσιος
καὶ αὐτὸς ὦν, τὸ Ομηρικὸν ἔκεινο εἰώθει ἐπιλέγειν, * "Η μ'
ανάστιξ, η̄ ἴγώ σε. ΔΙΟΓ. Τίνῳ ἔνεκα, ὡ̄ Κράτης, ἐθε-
ράπευον ἀλλήλους; ΚΡΑΤ. Τὴν κλύρην ἔνεκα ἐκάτερῳ, ηλι-
κιῶται ὅπεις. Καὶ τὰς διαδήκας εἰς τὸ φανερὸν ἐτίθεινο,
Ἀρισέαν μὲν ὁ Μοίριχος, εἰ προαπεδάνοι, δεσπότην ἀφιεῖς
τῶν ἱσαυτῶν πάντων. Μοίριχον δὲ ὁ Ἀρισέας, εἰ προαπέλθοις
αὐτῷ. Ταῦτα μὲν ἴγνυραπτο. Οἱ δὲ ἐθεράπευον ἀλλήλους;
10
ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντεις, εἴτε ἀπὸ

* "Η μ' ανάστιξ, η̄ ἴγώ σε.]
Lift me, or I will lift you: The
Words of Ajax wrestling with
Ulysses, in Hom. Il. Lib. xxiii.
by which (when neither could
throw the other) Ajax meant,
Either I will give you a Chance
of throwing me, by letting you
lift me, or Do you give me one

of throwing you, by letting me
lift you.

In Mærichus's Mouth, the
Words mean, Yours or Mine,
with Regard to his own and
Aristea's Estate. I do not
know, why ανάστιξ hath been
rendered *confice*, in the other
Translation.

τῶν ἀξεων τεκμαρόμενος τὸ μέλλον, εἴτε ἀπὸ τῶν ὄντερά-
των, ὡς τὸ Χαλδαίων ωἰδες, ἀλλὰ κ^τ ὁ Πυθ^Θ αὐτὸς,
ἄρτι μὲν Ἀριστέα ωαρεῖχε τὸ κράτ^Θ, ἄρτι δὲ Μοιρίχω.
Καὶ τὰ τάλαντα, ποτὲ μὲν ἐπὶ τέτον, νῦν δὲ ἐπ’ ἐκείνου
ζέρρηπε. ΔΙΟΓ. Τί ἐγ τέρας ἐγένετο, ὁ Κράτης; ἀκεσται
γὰρ ἀξειν. ΚΡΑΤ. Ἀμφω τεθνάσιν ἐπὶ μικρῆς ἡμέρας
οἱ δὲ κλῆροι, ἐς Εὐνόμιον κ^τ Θρασυκλέα περιῆλθον, ἀμφω
συγγενεῖς ὄντας, οὐδὲ πώποτε * προμαντευομένυς ὅτῳ γενέ-
θαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ Σικυῶν^Θ ἐς Κίρρην,
ιοκατὰ μέσον τὸν πόρον πλαγίω περιπεσόντες τῷ Ἰάπυγι,
ἀνετράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὅποτε
ἴν τῷ βιώ ἡμεν, οὐδὲν τοιότο ἐνενούμεν περὶ ἀλλήλων· ὅτε
πώποτε ἐνξάμην Ἀντισθένην ἀποθανεῖν, ὡς κληρονομήσαιμι
τῆς βασιληρίας αὐτῷ (εἴχεν δὲ πάντας καρτεραν ἐκ § κοτίων
ποιησάμεν^Θ) ὅτε οἵμαι σὺ, ὁ Κράτης, ἵπεδύμεις κληρο-
νομεῖν, ἀποδικόντ^Θ ἐμοί, τὰ κλήματα, κ^τ τὸν πίθον, κ^τ
τὴν πήραν, τὸ χείνικας δύο θέρμαν ἔχεσταν, ΚΡΑΤ. Οὐ-
δέν

† Χαλδαίων ωἰδες.] That is, the Chaldeans. So we read, in the Old Testament, the Children of Ammon, for the Ammonites; the Children of the Prophets, for the Prophets, &c. αὐτὸς, Himself; that is, even the greatest Oracle.

* προμαντευομένυς.] The Verb προμαντεύομαι, as far as I can find, always signifies *vantinor*, to *prophecy*. The Manner, in which a Word is circumstanced in the Text, is often the best Means of coming at the Sense of it; and, therefore, I am humbly of Opinion, as

Mærichus and Aristeas were no *Prophets*, nor could, therefore, be said to *prophecy*, that προμαντευομένυς must here signify *a vatibus prædiscentes*, because they are, in the Text, represented as Persons that consulted many Oracles. The other Translation renders it, *de his nihil prædixerant Divini*; which, as a Translation, I do not understand.

§ κοτίων.] The Olympic Crown was made from this Tree. *Bourd*.

† χοίνικας.] The Attic Measure of Dry Things.

Pecks.	Gall.	Pints.	Solid Inches.
Κοχλάριον	○	○	0,276 $\frac{7}{8}$
Κύαθ ^Θ	○	○	2,76 $\frac{1}{2}$
Ὀξύβαφων	○	○	4,144 $\frac{3}{4}$
Κοτύλη	○	○	16,579
Σέγης	○	○	33,158
Χοίνιξ	○	○	15,705 $\frac{3}{4}$
Μέδιμν ^Θ	4	○	3,501

ARBUTHNOT.

δὲ γάρ μοι τύτων ἔδει, ἀλλ' οὐδέ σοι, ὁ Διόγενες. "Α γὰρ ἐχρῆν, σύ τε Ἀνίσθεις ἐκληρονόμησας, καὶ εγώ σὺ, πωλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φήσ; ΚΡΑΤ. Σοφίαν, * αὐτάρκειαν, ἀληθειαν, παρέγονταν, ἐλευθερίαν. ΔΙΟΓ. Νὴ Δία μέμνημαι, τῷ 5 Ιού διαδεξάμενῳ τὸν ωλεῖτον παρ' Ἀνίσθεις, καὶ σοι ἔτι ποιεῖτων κτημάτων, καὶ οὐδεὶς ἐθεράπευεν ἡμᾶς, κληρονομήσειν προσδοκῶν· ἐς δὲ τὸ χρυσίον πάντες ἐβλεπον. ΔΙΟΓ. Εἰκότως. Οὐ γὰρ εἶχον ἔνθα δεξαῖο τὰ τοιαῦτα παρ' 10 ἡμῶν, διεξέυκοτες υπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλανίων. "Ωρε εἴποις καὶ ἐμβάλλος τις ἐς αὐτὸς η σοφίαν, η παρέγονταν, η ἀληθειαν, ἐξέπιπλεν εὐθὺς, καὶ διέξει, τὰ πυθμένῳ σέγειν ἢ δυναμένῳ οἷοι τι πασχασιν αἱ τῷ Δαναῷ † αὗται παρθένοι, ἐς τὸν τείρυπημένον πίθον ἐπαν- 15 λέσσαι. Τὸ δὲ χρυσίον, ὁδὸς, καὶ ὄνυξ, καὶ πάσῃ μηχανῇ ἐφίλαττον. ΚΡΑΤ. Οὐκέντις μὲν ἔξομεν καὶ λαῦθα τὸν ωλεῖτον· οἱ δὲ ὄσολοι, ἥξεσται κομίζοντες, καὶ τῷτον ἀχρι τῷ πορθμέως.

* *αὐτάρκειαν.*] *Self-Sufficiency:* Of which the *Stoics* and *Cynics* boasted so much; as Horace tells one of them—*fers te nullius egentem.*—It has been rendered, *frugalitatem*, which it sometimes signifies: But, here,

the other Meaning seems much more applicable.

† *αὗται.*] *These*, says he, pointing to them, because they were hard by him, as being in Hell.

As History is the best Comment upon the three following Dialogues, I have thought proper to present the young Reader with the following Stories, concerning the great Men who speak in them.

The Story of PHILIP.

Philip, King of Macedonia, was educated, at Thebes, under Epaminondas, the greatest Commander and Philosopher of his Age. King Amyntas, his Father, had been obliged to send him there, as an Hostage. As soon as he came to the Crown of Macedonia, his Dominions were invaded, at once, by the Pæonians, Illyrians, Thracians, and Athenians. The Pæonians and Thracians he bought off with Money, and then defeated the Athenians and Illyrians. He also conquered the Thebalians, though their Horse, then, by far the best in all Greece, made the Victory very difficult. He likewise beat the Eleans, remarkable

markable for being the ablest Spear-men, and the *Mantineans*, reckoned the best Targeteers. After this, the *Thebans* invited him to head them, in their War with the *Phocensians*; but, upon his Marching into *Greece* with that Design, the *Phocensians*, jointly with the *Athenians* and *Lacedæmonians*, who were all struck with a Panic, upon his Approach, sent Ambassadors to him, to sue for a Peace. On the other Hand, the *Thebans*, who had engaged him in the Expedition, sent him Ambassadors also, to desire he would prosecute the War, with all Vigour. *Philip*, upon this, took an Oath separately to the Ambassadors of each Party, that he would act as they differently requested, insisting, in the mean Time, on their Secrecy: Whereby, lulling all Sides into a profound Security, he seized the Streights of *Thermopylæ*, and, thereby, got a Footing in *Greece*, which he never quitted, till he enslaved all the States thereof. He besieged the powerful City *Olynthus*; but took it, by the Treachery of the Governors, whom he largely bribed to betray it to him. Two Brothers, contending about the Crown of *Tbracc*, submitted their Dispute to *Philip*. He, accordingly, came to settle it; but it was at the Head of an Army, with which he took away the Cause of their Contention, for he took their Kingdom into his own Hands. Thus, increasing his Power and Dominions, he formed the great Design against the *Persian* Monarchy; but, before he could enter upon the Execution of it, was assassinated by *Pausanias*, a young Nobleman of *Macedonia*, to whom he had denied Justice.

The Story of ALEXANDER.

Alexander the Great was the Son of *Philip*, King of *Macedonia*, and *Olympias*: But it was fabled, that *Jupiter Ammon* had, in the Shape of a Dragon, been often seen in his Mother's Bed-chamber, and, therefore, was *Alexander's* real Father. *Alexander* himself, in order to pass upon the ignorant Nations, he intended to invade, for something more than a Mortal, and, therefore, irresistible, always favoured this Report; and, after he had passed from *Asia* into *Egypt*, took a Journey to the Temple of *Ammon*, where the Priests, whom he had, beforehand, caused to be bribed, upon his Arrival, saluted him as the Son of their *Jupiter*.

Upon the Death of his Father, there arose great Disturbances in the *Macedonian Empire*, for both the States of *Greece*, and the Barbarous Nations, who were subject to *Philip*, began to revolt and shake off the Yoke.—But *Alexander*, now but twenty Years old, attacked them, with such Intrepidity, that he soon subdued the Barbarians, and came, with such a rapid Course, upon *Greece*, that *Athens* soon sued for a Peace. *Thebes*, indeed, made a Stand against him, but, by the utter Destruction of that great City, he struck a Terror through all the other States, and so obtained an universal Submission from them.

He

He, then, called the Assembly of all those States, in which they chose him Commander in Chief of all the Forces of *Greece*, for the Expedition he intended against the *Perians*. Hereupon he crossed the *Hellespont*, at the Head of only Thirty-five Thousand Men: Soon after which, he was met, at the River *Granicus*, by *Darius's* Forces, vastly superior to his in Number. He himself was the foremost, and fiercest, in the Attack: But, in the Course of the Battle, he was furiously set upon by two *Perian* Officers, and would have been slain, but for *Clitus*, an old Captain, who had served under his Father, in his Wars. This Man killed one of the Assailants, while *Alexander* dispatched the other. After a great Victory, here, gained, he was again met by *Darius* himself, at the Head of Seven-hundred-thousand Men, at the City *Iffus*. Here, again, the *Perians* were defeated, with the Loss of an Hundred-thousand Men, and the Mother, Wife, and two Daughters of *Darius* were made Prisoners. *Alexander* hath always been highly commended by Historians, and others, for his strict Continency and generous Behaviour towards these. After this Success, *Cyprus*, with the neighbouring Islands, and all *Phœnicia*, submitted to him, except *Tyre*. This City was built upon a small Island, near the *Phœnian* Shore, and cost *Alexander* and his Army infinite Toil, before he could take it: For he was obliged to throw an immense deal of large Timber-trees, huge Rocks, Earth, Sand, &c. into the Sea, till he raised a firm Passage above the Surface of the Water, for his Army to march against the Town. In carrying on this prodigious Work, his Men were daily slaughtered with Missive Weapons from the *Tyrian* Ships, and the Walls of the City: But, at length, having finished his Work, he took the Town, and put all the Inhabitants to the Sword, or nailed them to Crosses along the Shore. His last great and decisive Battle with *Darius* was, at the City of *Arbelæ*, where he defeated his Army consisting of a Million, that is, Ten-hundred thousand Men. Whereupon *Darius* fled, and was, soon after, murdered by one *Bessus*, a villainous Subject and Kinsman of his own. After this, *Alexander* passed the *Tanais*, and subdued the *Scythians* and other Northern Nations. Upon all these Successes, he grew so intolerably vain and proud, that he changed his own Country Dress for that of the *Perian* (Part of which was the *Candys*, a Military Caffock) and even demanded, that he should be adored: Which when *Calisthenes* the Philosopher (who had been sent by his Tutor *Aristoteles*, to attend him in his Expeditions) refused to do, he ordered his Nose, Lips, Ears, Hands, and Feet to be cut off, and, in that Condition, had him carried about in a Cage, with a Dog shut up with him. But he pretended, that he used *Calisthenes* thus, for Conspiring against him. He also commanded *Lysimachus*, a Noble *Macedonian*, and a Disciple and Admirer of *Calisthenes*, to be shut up with a Lion in his Den, because he had visited his Master in his great Distress. With his own Hand, he, in a drunken Fit, killed old *Clitus*, who had served his Father, and

saved his own Life ; and that for only Comparing his Father's Exploits with his. In his *Indian Expedition*, he took *Aornus*, a Rock that was reckoned inaccessible, and from whence both *Bacchus* and *Hercules* had been repulsed. He then passed the *Hydaspes*, and defeated and took Prisoner *Porus*, an *Indian King*; whose Bravery, however, together with that of his Army, assisted by the Number and Strength of his Elephants, made the Battle a bloody one, and the Victory come very dear to *Alexander*. From hence, he sailed down the *Ganges*, to see the Ocean, but, in his Way, took the City of the *Oxydrace*, where he was the first who mounted the Wall, and, having leaped into the Town, before his Men could follow him, fought, and slew Numbers of the Enemy, with his single Hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own Soldiers, who had, now, got over the Wall. On his Return, he married *Statira*, *Darius*'s Daughter, at *Ecbatana*. In *Media*, he lost *Hephæstion*, a Youth whom he loved beyond Measure : Which so put him beside himself, that he ordered the Physician to be killed, for not recovering him, and put to the Sword a whole Nation of innocent People, as an Immolation to his Ghost : affecting, in this, as in other Things, to imitate *Achilles*'s Behaviour, in *Homer*. At length, he arrived in *Babylon*, where he caroused whole Days and Nights, till he died of his Excesses.

He was a great Scholar (having been educated by *Aristot'le*, with whom he, ever after, corresponded) and a very able, as well as a most successful, Commander ; but was ruined by Pride, and the Indulgence of his other Passions. A little before he expired, he took his Ring off his Finger, and gave it to *Perdiccas*, one of his Generals ; which hath been looked upon, as a Mark of his bequeathing his Empire to him. His Remains were carried to *Alexandria* in *Egypt*, a City built by himself, and there were buried.

The Story of HANNIBAL.

Hannibal the *Carthaginian* was, perhaps, as great a General as ever led an Army. He, therefore, proved the most formidable Enemy the *Roman Empire* ever contended with. He first served his Country, as Lieutenant under his Brother-in-Law *Asdrubal*, in *Iberia* or *Spain* ; upon whose Death, he obtained the Command of the whole Army, and, therewith, soon conquered the *Celtiberians* and *Galatians* in that Country. He, then, besieged and took *Saguntum*, a City in Alliance with the *Romans* ; upon their Resenting of which, he marched out of *Spain* into *Gaul*, and thence over the vast Mountains, called the *Alps*, into *Italy* : Where, by a signal Victory gained over the *Romans*, at the River *Ticinus*, he made himself Master of the whole Country that borders upon the great River *Eridanus*, now called the *Po*. The next Battle he fought, near the Lake

of

of *Thrasimene*, whers he cut to Pieces all the *Roman* Army, except about six Thousand. His third and greatest Conflict with the *Romans* was, at *Cannæ*, a Town in *Apulia*, where he made such Slaughter upon the Banks of the *Aufidus*, that he filled its Channel with Carcasses; so that he was said to have made a Bridge of them a-crofs the River, and likewise to have gotten Bushels of golden Rings, the Ornaments of *Roman* Knights, who were slain in the Battle. After this, he took up his Winter Quarters in *Capua*, the second City in *Italy*, for Power and Splendor: Where, it is said, he wasted the Opportunities of destroying *Rome*, and finishing the War, by spending his Time in luxurious Living, and the Company of Mistresses. Some Time after this, he encamped, in the very Suburbs of *Rome*; but, upon the News of the Consul *Varro*'s having defeated a great Army which his Brother *Asdrubal* had been leading to his Assistance from *Spain*, and upon seeing his Brother's Head thrown before his Outworks, he raised the Siege, and retired into *Brutii*, a Nook of *Italy*, where he remained, for a considerable Time. After this, *Scipio*, afterwards *Africanus*, invading *Africa* with a great Fleet, *Hannibal* was recalled to the Relief of his Country, which command he readily obeyed. *Scipio* having gained a Victory, and a Peace being made, the Senate of *Rome*, by the Instigation of some wicked Citizens of *Carthage*, accused *Hannibal* to the *Carthaginian* Senate, as holding a Correspondence with *Antiochus* against the *Roman* Interest. *Hannibal* perceived the Storm gathering, and, thereupon, fled to *Antiochus*. The Senate of *Carthage* condemned him absent; which he did not resent, but still resolved to serve his Country, where he could, and, therefore, went to *Prusias*, King of *Bithynia*, for whom he gained a Naval Victory over *Eumenes*, an Ally of the *Romans*. After all, *Prusias* made a Friendship with the *Romans*, and treacherously gave up *Hannibal* to them. But they did not take him alive; for, before they could, he took a Dose of Poifon, which he kept by him against any Exigency. *Lucian*, in *Alexander*'s Speech, charges him with Ἀξισίαν δόλον, as doth *Livy* with “*Perfidia plusquam Punica*.” But, by what Histories they have been authorised so to do, I know not.

Concerning Scipio.

As the History of *Scipio* is no further concerned in these *Dialogues*, than that it is said he took *Carthage*, conquered *Lybia*, and made *Hannibal* flee, let it suffice to relate the Story that *Livy* records of a Conversation he is said to have had with *Hannibal*, in *Afia*, after the Wars had been ended: “Whom (says *Scipio*) do you judge the greatest Commander? *Hannibal* answered, “*Alexander*. And whom the second? *Pyrrhus*. And whom “the third? Myself, no doubt (replies *Hannibal*.) What, then “(says *Africanus* smiling) would you have said, had you con-

"quered me? Then, indeed (answers *Hannibal*) I would have set myself before *Alexander*, and *Pyrrhus*, and all the Commanders that ever lived." *Plutarch*, *Curtius*, *Livy*, *Corn. Nepos*, *Justin*, &c. give the above Accounts.

ΔΙΑΛ. ι. Αλεξάνδρου, Ἀννίβεως, Μίνωτος, καὶ Σκιπίωνος.

'ΑΛΕΞ. Ε ΜΕ διῆ προκεκρισθαί σε, ὡς Λίσυ ἀμείνων γάρ είμι. ἈΝΝ. Οὐκέτι, αλλ' οὐκέτι.
 'ΑΛΕΞ. Οὐκέτι ὁ Μίνως δικαστάτω. ΜΙΝ. Τίνες δὲ οὐκέτι;
 'ΑΛΕΞ. Οὐτών μὲν Ἀννίβεας ὁ Καρχηδόνιος· οὐγὰ δὲ 5 Αλεξανδρός ὁ Φιλίππε. ΜΙΝ. Νὴ Δία ἔδοξοί γε ἀμφότεροι. 'Αλλὰ καὶ περὶ τίνων υμῖν οὐ οὕτως; 'ΑΛΕΞ. Περὶ προεδρίας Φησὶ γάρ θάτω ἀμείνων γεγενησθαί γραμμής οὐκέτι. Εγὼ δὲ, ὥσπερ ἄσταις ἵσασιν, οὐχὶ τέττα μόνον, αλλὰ πάντας σχεδὸν τῶν πρὸ ἐμοῦ Φημὶ διεγέκει τὰ ποιολήματα. ΜΙΝ. Οὐκέτι ἐν μέρει ἐκάτεροι εἰπάτω. Σὺ δὲ πρῶτος, ὡς Λίσυ, λέγε. ἈΝΝ. 'Εν μὲν τέττο, ὡς Μίνως, ὠλάμπην, οἳς ἐνταῦθα καὶ τὴν ἐλλάδα φωνὴν οἰξίμαθος· οἵτε 15 οὖδε ταύτη τολέον θάτω εἰέγκαιτο μν.—Φημὶ δὲ τέττας μάλιστα ἐπαίνου ἀξέις; εἴπα, οὅσοι τὸ μηδὲν οὐκ ἀρχῆς θύτες, ὅμως ἐπὶ μέγα προεχώρησαν, διὶ μάτιν δύναμιν τε περιεσταθέντες, καὶ ἄξιοι δόξατες ἀρχῆς. Εγὼ γάρ μετ' ὀλίγων οἰξορμήσας ἐς τὴν Ἰταλίαν, τὸ πρῶτον, ὑπαρχόντες ὡν τῷ ἀδελφῷ, μεγίστων ἡξιώθην, ἀριστῷ κριθείσι. Καὶ τές γε Κελτίζηρας εἶλον, καὶ * Γαλατῶν ἐκράτησα τῶν Ἐσπερίων. 20 Καὶ τὰ μηγάλα ὅρη ὑπερβάσαι, τὰ περὶ τὸν Ἡριδανὸν ἀπαντα κατέδραμον, καὶ ἀνασάτες· ἐποίησα τοσαῦτας πόλεις, καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προσείων τῆς προχώστης πόλεως ἥλθον, καὶ τοσέτας ἀπέκλεινα μιας ἡμέρας, οἵτε τὰς δακτυλίες αὐτῶν + μεδίμνοις ἀπο- 25 μελέησαι, καὶ τὰς πόλαμψας γεφυρώσαι τεκροῖς. Καὶ ταῦτα πάντα ἐπράξα, ὅτε Ἀμμωνος υἱὸς ὄνομαζόμενος, ὅτε θεός εἴναι προσποιείμενος, οὐ οὐπτνα τῆς μηῆρὸς διεξιών, αλλ' ἀνθεώπῳ εἴναι ὅμολογῶν, γραμμοῖς τε τοῖς συνειλ-

* Γαλατῶν.] The Galatians, or, as we now call them, *Galicians*, Inhabitants of *Galicia* in *Spain*, called, in *Latin*, *Gallæci*, from their Neighbourhood to an ancient Colony of *Gauls* in that Country. He

adds "Ἐσπερίων, i.e. *Western*, to distinguish them from the *Asiatic* or *Eastern Galatians*, who also were a Settlement from *Gaul*.

+ μεδίμνοις.] See the Note upon *Dial. XVII.*

τάτοις ὀπίζειται ζόμενος, καὶ γρατιώτας τοῖς μαχεμωτά-
τοις συμπλεκόμενος· ὁ Μήδες καὶ Ἀρμινίδης καταγωνιζό-
μενος, ὑποφεύγοντας πρὸς διάκειν τίνα, καὶ τῷ τολμέσαντι
παραδιδόντας ἴνθι τὴν νίκην. Ἐλέξανδρός δὲ, πατρῶαν
ἀρχὴν παραλαβὼν, ηὔξησε, καὶ παραπολοῦ ἐξέτεινε, χρη-
σταμένος· τῇ τῆς τύχης δρυμῷ. Ἐπὶ δὲ ἵνα κησέ τε, καὶ
τὸν ὄλεθρον ἐκεῖνον Δαρεῖον ἐν Ἰσσῷ τε καὶ Ἀρβύλοις ἐχρά-
τησεν, ἀποσάς τῶν πατρῶν, προσκυνοῦσθαι ηὔξιν, καὶ δι-
αιταὶ τὴν Μηδικὴν μετεδίκτησεν ἐαυτὸν, καὶ ἐμισιφόνει ἐν
τοῖς συμποσίοις τές φίλες, καὶ συνειλάμβανεν ἐπὶ θαυμάτῳ. ΙΟ
Ἐγώ δὲ ἥρξα ἱκίσης πατρίδθ, καὶ ἐπειδὴ μετεπέμπετο,
τῶν πολιμίων μεγάλῳ σόλῳ ἐπιπλιευσάντων τῆς Λιβύης, τα-
χίνης ὑπέκυσα, καὶ ἰδιώτην ἐμαυτὸν παρίσχον. Καὶ πα-
ταδικασθεὶς, ἤπιγκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταυτὸν
ἐπερρίπτα, βάρβαρόν ἀν, καὶ ἀπαίδειντο παιδίας τῆς Ἐλ-ΙΣ
ληνικῆς. Καὶ ὅτε "Ομηρος, ἀσπιξὸς ὕπτος, ἔργα ψύδει, ὅτε
ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνη δὲ τῇ φύσει
ἀγαθῇ χρησάμενος. Ταῦτα ἐγίνονται, ἀλλὰ ἐγὼ Ἀλεξάνδρος
ἀμείνων φημὶ εἰπεῖν· εἴ δὲ ἔστι καλλίστων οὗτος, διότι διαδη-
ματι τὴν κεφαλὴν διεδέδετο. Μακιδός μὲν ἵσως καὶ ταῦτα ΖΟ
σημαῖ· εἰ μὴ διὰ τὴν ἀμείνων δόξεων αἱ γενναῖς, καὶ γρα-
τηγκαὶ ἀνδρός, τὴν γνάμην πλέον ὑπὲρ τῆς τύχης πεχρημάνην.
ΜΙΝ. Οἱ μὲν τίρηκεν ὡκὺ ἀγενῆ τὸν λόγον, ωδὴ ὡς Λίβυην εἰ-
πεις ἦν ὑπὲρ αὐτῶν. Σὺ δὲ, ὦ Ἀλεξάνδρε, τί πρὸς ταῦτα
Φησί; ἈΛΕΞ. Ἐχεῖν μὲν, ὡς Μίνως, μηδὲν πρὸς ἀνδραῖς ΖΤΝ
Θρασύν· ικανὴ γάρ καὶ ἡ φύση διδάξαι σε, οἶος μὲν ἐγώ
Βασιλεὺς, οἶος δὲ ἄντος ληγῆς ἐγένετο. "Ομως δὲ ὅραι εἰ κατ'
ἀλίγον αὐτῷ διέπιγκα, δις νέος ἀνὴρ ἔτι, παρελθὼν ἐπὶ τὰ
πράγματα, καὶ τὸν ἀρχὴν πεταπαγμένην * κατέσχον, καὶ
τές Φοιέας τε πατρὸς μητῆρον, καταφούσας τὴν Ἐλ-ΖΘ
λάδα τὴν Θηβαίων αἰπαλείφε. Καὶ γρατηγὸς ὑπ' αὐτῶν
χειροτονθεὶς, ὡκὺ ηὔξισσα, τὴν Μακιδόνων ἀρχὴν παριέπων,
αγαπᾷ. ἀρχεῖν διόσσων δὲ πατέρος κατέλιπεν, ἀλλὰ πάσσαν
ἐπινοόσας τὴν γῆν, καὶ δεινὸν ηῆσάμενος· εἰ μὴ πάσσων πρα-
τήσαιμι, ὀλίγως ἀγνειαὶ στέβαλον εἰς τὴν Ασίαν, καὶ ἐπὶ τοις 35
Γρανικῷ ἐκρατησα μεγάλη μάχη. Καὶ τὴν Ασίαν λα-
βῶν, καὶ Ἰωνίαν, καὶ Φεγυγίαν, καὶ ὅλως τὰ ἐν πεσσοῖς αἱ χεῖν

* κατέσχον.] See, in the that arose in the Macedonian Empire.
anecdoted History of Alexander,
how he quelled the Insurrection

ρέμανος, ἥλθον ἐπὶ Ἰσσὸν, ἵνθα Δαρεῖος ὑπέμεινε, μυριάδας
τολλὰς γρατὺς ἀγων. Καὶ τὸ ἀπὸ τότε, ὡς Μίνως, ὑμεῖς
ἴστις ὅστις ἴμιν νεκρὸς ἐπὶ μιᾶς ἡμέρας κατέπεμψα. Φησὶ⁵
γενὸν ὁ πορθμεὺς, μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλ-
λὰ τὸ σχεδίας διαπηγαμίνις τὰς τολλὰς αὐτῶν διαπλεῦσαι.
Καὶ ταῦτα δὲ ἐπειπολον αὐτὸς προκινησύευων, καὶ τιμώσκε-
σθαις αἰξιῶν. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν
Ἀρβύλοις διηγήσωμαι, ἀλλὰ καὶ μέχρεις Ἰνδῶν ἥλθοι, καὶ τὸν
Ὀικεανὸν ὄρον ἐποιησάμην τῆς αρχῆς, καὶ τὰς ἐλέφαντας
10 αὐτῶν εἶλον, καὶ Πάρον ἔχειρωσάμην. Καὶ Σκύθας δὲ, ὡς
εὐκαλαφρούτερος ἄνδρας, ὑπερβὰς τὸν Ταύαν, ἵνακησα με-
γαλὴ ἱππομαχία. Καὶ τὰς φίλας ἔν ἐπόισσα, καὶ τὰς
ἴχθυρες ἡμινάμην. Εἰ δὲ καὶ θεός ἐδόκει τοῖς ἀθροποῖς,
συγιωγοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων, καὶ
15 τοιεῖτον τις πιεσύσαντες περὶ ἐμῷ. Τὸ δὲ ἐν τελευταῖον,
ἴγε μὲν βασιλεύειν ἀπέθανοι· ὅτος δὲ ἐν Φυγῇ ἦν παρὰ Πρε-
σίᾳ τῷ Βιθυνῷ, καθάπερ αἴξιον ἦν, πανηργόταλον καὶ ἀμό-
ταλον ὄντα. Ός γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐν λέγειν,
ὅτι ἐκ ἰσχυροῦ, ἀλλὰ πονηροῖς, καὶ ἀπιγία, καὶ δόλοις. Νό-
20 μιμον δὲ, οὐ προφανεῖς, οὐδέν. Ἐπεὶ δέ μοι ἀνείδισε τὴν
τρυφὴν, ἐκλεῆσθαι μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, ἐταί-
ραις συνῶν, καὶ τὰς τὴν πολέμων καιρὸς ὁ θαυμασίος καθη-
δυπαθῶν. Ἐγὼ δὲ, εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ^{*}
τῆς ἔω μᾶλλον ἀρμητα, τί ἀν μέγα ἐπράξα, Ἰταλίαν *
25 ἀναιμωτὶ λαβῶν, καὶ Λιβύην, καὶ τὰ μέχρις Γαδείρων ὑπα-
γόμενον; ἀλλ' ἐκ αἰξιόμαχα ἐδοξεῖ μοι ἐκεῖνα, ὑποπλήσ-
σοντα ἥδη, καὶ δεσπότην ὄμολογῶντα. Εἰρηκα---Σὸ δὲ, ὡς
Μίνως, δίκαζε, ἵκανα γαρ ἀπὸ τολλῶν καὶ ταῦτα. ΣΚΙΠ.
Μὴ πρότερον ἦν μὴ καὶ ἐμῷ ἀκέσηγος. MIN. Τίς γαρ εἰ,
30 ὁ βελτιστος; οὐ τόθεν ἀν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων,
γρατηγός, οὐ καθειλῶν Καρχηδόνα, καὶ κρατήσας Λιβύων
μεγάλας μάχαις. MIN. Τί ἐν καὶ σὺ ἐρεῖς; ΣΚΙΠ.
Ἄλεξάνδρου μὲν ἥτιοι εἶναι, τεδὲ Ἀνίσα ἀμείνων, δις ἐδίωξε

† σχεδίας.] Boats, or, rather, *Flags-made-in-a-Hurry*, or, *Rafts*.

* ἀναιμωτὶ.] Alexander, or, rather, *Lucian* for him, here, supposes too much. For a great, if not the greater, part of *Italy*, was, now, in the Hands of the

Romans, their Empire being more than three hundred Years old, and they themselves a most warlike People; so that it is a Question, whether they would not have stopped Alexander's Career.—λαβῶν, though I had taken.

υκῆσας αὐτὸν, καὶ φυγεῖν καταπαγκάσας ἀτίμως. Πῶς
ἔτικτον αἰαίσχυντοῦ ὅτος, ὃς τρόπος Ἀλεξανδρού αἱμιλλᾶται,
ῷδὲ Σκιπίων ἵγαντος νεικηκώς αὐτὸν, παραβάλλεσθαις αἰξιῶν;
MIN. Νὴ Δί, εὐγνώμονα φήσι, ὡς Σκιπίων. "Ωρε τρώτο
μὲν κεκρίσθω Ἀλεξανδρῷ, μετ' αὐτὸν δὲ σύ. Εἴτα, εἰ 5
δοκεῖ, τρίτῳ Ἀνίβας, ὥδε ὅτος εὐκαταφρόνητος ἦν.

ΔΙΑΛ. Ιθ'. Διογένες καὶ Ἀλεξάνδρες.

ΔΙΟΓ. Τοῦτο, ὡς Ἀλεξανδρεῖ; καὶ σὺ τέθυκας ὥσπερ
ἡμεῖς ἄπαντες; ἈΛΕΞ. Ὁράς, ὡς Διόγενες.
Ἐπαράδοξον δὲ, εἰ, ἀνθρώπῳ ἦν, ἀπέθανον. ΔΙΟΓ. Οὐκέτι
ὁ "Αμμων ἴψεύδετο, λέγων ἐστυ τοι εἶναι υἱόν· σὺ δὲ Φίλος
λίππη ἄρα ησθα. ἈΛΕΞ. Φιλίππη δηλαδή. Οὐ γὰρ ἂν
ἴτεθιηκεν "Αμμωνῷ ἦν. ΔΙΟΓ. Καὶ μὴν καὶ περὶ τῆς
Ολυμπιάδος τῆς μητέρος σὺ ὅμοια πολλὰ ἐλέγειστο· Δρά-
κοῦλα ὄμιλοι αὐτῇ, καὶ βλέπεσθαις ἐν τῇ ἐνιῇ· εἴτα ὅταν
σε τεχθῆται· τὸν δὲ Φίλιππον ἰξαπατῆσθαι οἰόμενον πα- 15
τέρα σὺ εἶναι. ἈΛΕΞ. Καγὼ ταῦτα ἡκκον ὥσπερ σύ.
Νῦν δὲ ὅρω ὅτι ὅδεν ὑγίες ὅτε η μάτηρ, ὅτε οἱ τῶν Ἀμμω-
νίων προφῆται ἔλεγον. ΔΙΟΓ. Ἄλλα τὸ Φεῦδρον αὐτῶν
ἔκ ἀχρηστοῦ σοι, ὡς Ἀλεξανδρεῖ, πρὸς τὰ πράγματα ἐγέ-
νετο. Πολλοὶ γὰρ ὑπέπτησσον, θεόν εἶναι σε γομίζοντες. 20
Ἄταρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέοιπας;
ἈΛΕΞ. Οὐκ οἶδα, ὡς Διόγενες. Ὁυ γάρ ἔφθασσα ἐπισκῆ-
ψαι τι περὶ αὐτῆς, ἢ τῦτο μόνον, ὅτι ἀποθιήσκων, Περ-
δίκκη τὸν δακτύλιον ἐπέδωκε. Πλὴν ἀλλὰ τι γιλῆς, 25
Διόγενες; ΔΙΟΓ. Τί γάρ ἀλλοῦ ἢ αἰνιήσθη οἷα ἐποίει; ἢ
Ελλάς, ἀρές σε παρειληφότα τὴν ἀρχὴν κολακεύοντες, καὶ
* προσάτην αἰρέμενος, καὶ γρατηγὸν ἐπὶ τὰς βαρβάρους
ἴνιος δὲ καὶ τοῖς διδεκα θεοῖς προσιδίντει, καὶ τεκνά οἰκοδα-

* προσάτην.] The μεῖον-
κοι, or Sojourners, at Athens,
were obliged, under a Penalty,
to put themselves under the Pro-
tection or Patronage of some
able Citizen, who was to ma-
nage their Affairs, and see
Right done them, and who,
from that Office, was called
προσάτης, Defensor, or rather,
Patronus. Potter.—So that

Diogenes seems to me, here, to
be very satirical upon the States
of Greece, and to say as much
as, That they gave up their
Liberty to Alexander so far,
that, in their Native Country,
they put themselves upon the
Foot only of Sojourners, as they
had surrendered the whole Ma-
nagement of their Affairs unto
him, as to a προσάτης.

μέρμενοι, καὶ θύσιες ὡς Δράκοντος υἱῷ; ἀλλ' εἰπέ μοι, τῶν στοι οἱ Μαχεδόνες ἴθαψαν; ἈΛΕΞ. Ἐτι ἣν Βασιλῶντι κεῖμαι τρίτην ταῦτην ημέραν. Τυπισχυεῖται δὲ Πτολεμαῖος ὁ ὑπασπίτης (ἢ τοτε ἀγάγη σχολὴν ἀπὸ τῶν θορύβων τῶν 5 ἐν τοσίν) ἐς Αἴγυπτον ἀπαγαγών με, θάψειν ἐκεῖ, ὡς γενομένην εἴς τῶν Αἴγυπτῶν θεῶν. ΔΙΟΓ. Μὴ γελάσω, ἢ Ἀλεξανδρεῖ, ὅρῶν ἐν ἂδει ἔτι σε μωραίοντα, καὶ ἐλπίζοντα "Απελέον, η" "Οσιριν γινέσθαι" πλὴν ἀλλὰ ταῦτα μέν, ὡς θειότατε, μὴ ἐλπίσῃς. Οὐ γάρ θέμις ἀνελθεῖν τίνα τῶν 10 ἄπαξ διαπλευσάντων τὴν λίμνην, καὶ ἐις τὸ εἶσιν τὴν γορίγην ταριθόνιαν. Οὐ γάρ ἀμελῆς ὁ Αἰακὸς, οὐδὲ ὁ Κέρθεος εὐκαλαφρόνιος. Ἐκεῖνα δὲ ἡδέως. αὐτοὶ μάθοιμεν παρὰ σὺ, τῶν Φέρεις ὅποτ' αὐτοῖς ὅσην εὐδαιμονίαν ὑπὲρ γῆς απολιπῶν ἀφίξαι, σωματοφύλακας καὶ ὑπασπιστας, καὶ σα- 15 τρέπατος, καὶ χρυσὸν τοσῦτον, καὶ ἔδινεν προσκυνήτα, καὶ Βα-
σιλῶντα, καὶ Βάκτρα, καὶ τὰ * μηγάλα θυρία, καὶ τιμὴν, καὶ δόξαν, καὶ τὸ ἐπίσημον εἶσιν, ἐλαύνοντα, δεδεμένους τανίσ-
λευκῇ τὴν κιφαλὴν, πορφυρίδα ἐμπεπορπομένους τὸ λυπεῖ-
ταῦτά σε ὑπὸ τὴν μαήμην ίώτα; τί διεκρύεις, ὡς μάταιοι; 20
Οὐδὲ ταῦτα στοφοῖς Ἀριστοτέλης ἐπειδίειστι, μὴ οἵσθαι
βέβαια εἴναι τὰ παρὰ τῆς τύχης; ἈΛΕΞ. Σοφὸς, α-
πάντων ἐκεῖνοι πολάκιν ἐπιτριπτότατοι. οὐδὲ μόνον
ἔσσοι τὰ Ἀριστοτέλεις εἰδίναι, ὅσα μὲν ἥτοι παρ' ἐμοῦ, οἷα
δὲ ἐπέγειραν. Ως δὲ κατεχρῆτό μη τῇ περὶ παιδείαν φι-
λοτιμίαν, δωπίσιαν, καὶ ἐπαιμᾶν, ἄρτι μὲν ἐς τὸ καίλλον, ὡς καὶ
τοῦτο μέρον τὸ τάγαθον, ἄρτι δὲ ἐς τὰς πράξεις, καὶ τὸν
πλεῦτον. Καὶ γάρ οὖν καὶ τὸτε ἀγαθὸν ἡγεῖται εἴναι, ὡς μὴ
κισχόντο οὐ αὐτὸς λαμβάνων γένης, ὡς Διογένες, ἀνθρω-
πος, καὶ τεχνίτης. Πλὴν ἀλλὰ τοῦτο γε ἀπολέλαυκα αὐ-
τοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὡς εἰσὶ μεγίστοις ἀγαθοῖς, ἡ
καληρ-

* μηγάλα θυρία.] Elephants which were used, in the Eastern Countries.

+ τάγαθον.] For τὸ ἀγαθὸν, THE GOOD, or the Philosopher's SUMMUM BONUM. The Stoics held, that Nothing was good, but Virtue, Nothing evil, but Vice. But the Academics, or Followers of Plato (of whom Aristotle was, in a

great Measure, one, having been his Scholar) maintained, that the SUMMUM BONUM resulted from Virtue, attended with all the Advantages of outward Things, such as Health, Wealth, a good Name, &c. and that there were other Things evil, beside Vice, such as extreme Poverty, bodily Pain, Infamy, &c. Both Plato and

κατηριθμήσω μικρῷ γε ἔμπροσθεν. ΔΙΟΓ. 'ΑΛΛ' οἶσθα
ὅ δράσεις: ἀκθε γάρ σοι τῆς λύπης ὑποθήσομαι. 'Επεὶ
ἐνιαῦθά γε ἐλλένορθε φύεται, σὺ δὲ καν τὸ Λήθης ὄδωρ
χανδὸν ἐπισκασάμενος τίς, καὶ αὐθίς τίς, καὶ πολλάκις
ὕτω γὰρ ἀν ταύτῃ ἐπὶ τοῖς Ἀριστόλεις ἀγαθοῖς αὐτώ-
μενοι. Καὶ ί γὰρ καὶ Κλεῖτον ἐκεῖνον ὄρῳ, καὶ Καλλισθένην,
καὶ ἄλλας πολλάκις ἐπὶ σὲ ὅρμωνταις, ὡς διασπάσαι τὸ, καὶ
αἰμάντινό σε ὃν ἔδρασας αὐτές. "Ωρε τὴν ἐτέραν σύ ταύ-
την βαδίζε, καὶ τῶν πολλάκις, ὡς ἔφην.

and Aristotle, and their Followers the Academics and Peripatetics, agreed in these Opinions of Good and Evil, as appears fully from Cicero's Writings de Fin., and M. Rollin's Account of the Philosophers.

† γὰρ.] It seems to me, that this γὰρ must be referred to τίς, above, though ἔτω, &c. come between: For, of all that

Diogenes said to Alexander, his Advice, about Drinking, was the principal Part, as being the Remedy; and, therefore, upon his seeing Clitus, Callisthenes, &c. approaching to revenge the Injuries he had done them, he drops what he is saying, and suddenly cries, καὶ γὰρ ὄρῳ, referring γὰρ to his Advice, τίς, above.

ΔΙΑΛ. ι'. 'Αλεξάνδρων καὶ Φιλίππων.

ΦΙΛ. ΝΥΝ μὲν, οὐ 'Αλεξάνδρος, όπου ἀντὶ ἔξαρτου γένοισα,
μηδὲ ἐκ ἐμοὸς νίδιος εἴναι: καὶ γὰρ ἀντὶ ἐπεδιήκεις,
"Αμμωνός γε ὃν. 'ΑΛΕΞ. 'Ουδὲν αὐτὸς ηγούονται, ἀντάτερος,
ὡς Φιλίππων τῷ 'Αμύντῃ νίδιος εἴμι: ἀλλ' ἐδεξάμην τὸ μά-
τευμα, ὡς χρήσιμον εἰς τὰ πράγματα οἰόμενον εἴναι.'
ΦΙΛ. Πῶς λέγεις; χρήσιμον ἐδάκει σοι, τὸ παρέχειν
σιαυτὸν ἐξαπατήθησόμενον ὑπὸ τῶν προφητῶν; 'ΑΛΕΞ.
Οὐ τότε: 'ΑΛΛ' οἱ βάρβαροι κατεπλάγησάν με, καὶ ὕδης
ἔτι αἰθίσατο, οἰόμενοι θεῶν μάχεσθαι. "Ωρε ἔπον ἐκρά-
την αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σύ γε αξιομάχων ΙΟ
ἀδρῶν, δις δειλοῖς αὖτις συνηνέχθης, τοξάρια καὶ πλατάρια, καὶ
γέρρα καὶ οἰστυῖα προσεβλημένοις; 'Ελλήνων κρατεῖν ἔργον τὸν,
Βοιωτῶν, καὶ Φωκέων, καὶ Αθηναίων* ἐπτον, καὶ τῆς Ἡλείων ἀκοτισμένων,
καὶ τὸ Μαντινέων πελτασικόν, ἢ Θράκης, ἢ Ιλλυρίας, ἢ καὶ 15

* ἐπτον.] 'Ο ἐπτον sign. Equitatus; the Accus. Case of nisies Equus, but η ἐπτον, which is this ἐπτον.

Παῖοντας χειρόστασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, καὶ χρυσοφόρων αὐθράπτων, καὶ ἀστράπην, ὡς οἰσθα ὡς πρὸ σὺ μυριοῖς τοῖς μετὰ Κλεάρχῳ αὐτούς, ἐκράτησαν, ὃδ' εἰς χεῖρας ὑπομενάντων ἐλθεῖν ἐκείνων, ἀλλὰ 5 πρὸς οὐ τόξευμα ἐξικνεῖσθαι, φυγόντων; ἈΛΕΞ. Ἄλλ' οἱ Σκυθαὶ γε, ὡς πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, ὡς ἐνκαταφρόντον τι ἔργον. Καὶ ὅμως ὁ διασπόρας αὐτὸς, ὃδὲ προδοσίαις ὠτέμενος τὰς νίκας, ἐκράτη αὐτῶν. Οὐδὲ ἐπιώρηκοσα πώποτε, οὐ ὑποσχόμενος ἐψιυσάμνι, οὐ ἀπιγον ἐπραξά 10 τι τὴν νίκην ἔνεκα. Καὶ τὰς Ἐλληνας δὲ, τὰς μὲν αἰαντὶ * παρίλαβον, Θυκαῖς δὲ ἵσως αἰκίεις ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτος γαρ ἀπηγγιέται μοι, ὃν σὺ τῷ δορατίῳ διελάσας μεταξὺ διπινύιτα ἐφόνευσας, ὅτι με τὸ πρὸς τὰς σὰς πράξεις ἐπαινίσαι ἐτόλι 15 μησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν, * κάρδυν, ὡς φασί, μετενέδυς καὶ τιάραν ὄρθην ἐπίδει, καὶ προσκυνεῖσθαι οὐτὸν Μακεδόνων, ὃντ' ἐλευθέρων αὐδρῶν οὐξίας· καὶ τὸ πάντων γελοιότατον, ἴμιμον τὰ τοντονικημένων. Ἔω 20 γαρ λίγους ὅσα ἄλλα ἐπράξας, λένοι συγγατακλίνει παταίδιμοντος ἄνδρας, καὶ γάρμας τοιότας γαμῶν, καὶ Ἕφαιστίωνα ὑπεραγαπῶν. Εἰ ἐπήνεστα μάον αἰθόσταις, ὅτι ἀπί-

* μετὰ Κλεάρχῳ αὐτούς.
[Lis.]. Clearchus was a Lacedemonian General, who was obliged to go into Banishment, being condemned to die, when he would not return from *Thrace*, upon the Command of the Lacedemonian Magistrates, called *Ephori*. Upon this, he was kindly received by Cyrus the Younger, under whom he headed an Army of Grecians, in his Expedition into upper *Asia*, against his Brother Artaxerxes, then the Great, King of Persia. This famous Expedition is called by Xenophon, who writes an Account of it, τὸ Κυρὸν Ἀναβασίς, the Ascent of Cyrus; and hence it is, that the Word αὐτούς, signifying ascenders, is used, here. This Expedition was not long before

the Time of Alexander; and it is thought, that the Successes of the Grecians under Clearchus, and their famous Retreat under Xenophon, were the Motives of his invading Asia.

* παρίλαβον.] I receiv'd them, that is, upon Submission; not cepi, I took them, as the other Translation has it.

* πρὸς.] "Πρὸς Compatrioti etiam inservit, potest que alicubi reddi πρ., ut "Plat. Ep. vii Τὰ δὲ ἄλλα "σμερφὰ ἀντὶ πρὸς ταῦ "τα. Et Herodot. Μὴ μὲν καλανόεθης πρὸς λιθίνας "Πυραμίδας: Ne me con- "temnas πρ. περ Pyramibus la- "pideis." Steph.

* κάρδυν.] χιλῶν Πέρσικον τραϊνῶτικον, Biard.

σχε τῆς τοῦ Δαρείου γυναικὸς καλῆς ὅστις, καὶ τῆς μητρὸς αὐτῆς, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ γὰρ ταῦτα. ἈΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὃ πάτερ, ωὐκ ἰσπανεῖς, καὶ τὸ ἐν τὸν Οὖτον τοῦ οἰκουμένης πρᾶτον καθάλασθαι εἰς τὸ ἐντὸς τοῦ τείχους, καὶ τοσαῦτα λαβεῖν τραυματά; ΦΙΛ. Οὐκέτι 5 οἴκαιον τοῦτο, ὃ Αλέξανδρες ὡς ὅτι μὴ καλὸν εἴναι οἷμαί καὶ τίρωσκοισθαι ποτε τὸν βασιλέα, καὶ προκινδύνεειν τῷ γραῦσι, ἀλλ' ὅτι σοι τοιοῦτο ἄκιστα συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἴποτε τρεψίν, καὶ βλέποισεν σε φοραδην τῷ πολέμῳ ἱκομιζόμενον, αἴματα ἔρομενον, οἵμαζοντας ἐπὶ οἱ τῷ τραύματι, ταῦτα γέλως ἢν τοῖς δρῶσιν καὶ ὁ Ἄμμων γόνος, καὶ θευδόμαντις πλευρχέοι, καὶ οἱ προφῆται κόλακες. Ἡ τίς ἐκ ἀνθρώπων τοῦ ιατρὸν βούθειν; νῦν μὲν γὰρ ὅποτε ἥδη τέθηκας, ωὐκ οἶει πολλὸς εἴτε τὰς τὴν προσποίησιν ἐκίτι. 15 οὐν ἐπικεφαλομενίας, δρῶντας τὸν νεκρὸν τὴν θεῖαν ἐκτάδην κείμενον, μυδῶντας ἥδη καὶ ἐξαδηκότας, κατὰ τόμον σομάτων ἀπάνθινον; ἀλλως τε, καὶ τὸ χρήσιμον, ὃ ἔφης, Αλέξανδρες, τὸ διὰ τοῦτο κρατεῖν ἔσαδίως, πολὺ σε τῆς δόξης ἀφηρεῖτο. τῶν κατόσθιθεμένων, * πῶν γὰρ ἐδόκει ἐνδεῖς ὑπὸ θεῶν γίνεσθαι 20 δοκεῖν. ἈΛΕΞ. Οὐ ταῦτα φρονίσιν οἱ ἀνθρώποι περὶ ἐμοῦ, ἀλλ' Ἡρακλεῖς καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. Καὶ τοι τὴν Ἀορον ἐκείνην ως ἑτέρη ἐκείνων λαβόντος, ἕγω μόνον ἐχειρωσάμην. ΦΙΛ. Ορέστης ὅτι ταῦτα ὡς ὑδίς 25 Ἄμμων θεόγεις, δις Ἡρακλεῖς καὶ Διονύσης παραβάλλεις σεαυτὸν, καὶ ως αἰσχύνη, ὃ Αλέξανδρες, ωδὲ τὸν τύφον ἀπομαθήσῃ, καὶ γνώση σεαυτὸν, καὶ συνῆς ἥδη νεκρὸς ἦν;

+ Οὖτοι διαβάσαντες.] Not “the Name of a City, as is generally imagined, but the Name of an Indian People.”

* πῶν γὰρ, οὐ] “For

ΔΙΑΛ. καὶ Ἀχιλλέως καὶ Αντιλόχου.

Homer ridiculed, for making the other World a worse State than the present, in the following Verses spoken by Achilles to Ulysses, when he (*Ulysses*) went alive to Hell, to consult Tiresias the Prophet, in Odyl. xi.

Βελοίμην καὶ ἐπάρπατο ἔνν θηλεύμεν ἄλλῳ

Ἄνδρὶ παρὰ ἀκλήρῳ, ὃ μὴ βιοῖτο πολὺς εἴη.

Ἡ πᾶσιν νεκύσσοις καταφθιμένοισιν ἀνάσσειν.

ANT.

³ANT. ΟΙΑ πρώτην, Ἀχιλλεῦ, πρὸς τὸν Ὁδυστόνα σοι
πέριται περὶ τὴν θανάτην, ὡς ἀγενῆ καὶ ἀκάξια
τοῖν διδασκάλοιν ἀμφοῖν, Χείρωνός τε καὶ Φοίνικος; οὐκράμην
γὰρ ὅποτε ἔφης βάλεσθας ἐπάργειον ἄν, θητεύειν παρὰ τινες
5 τῶν ἀκλήρων, φὲ μὴ βίοτον πολὺς εἴη, μᾶλλον δὲ πάντων
ἀνάστειν τῶν νεκρῶν. Ταῦτα μὲν ἐν ἀγενῇ τινα Φεύγα,
δειλὸν, καὶ πέρα τῆς καλῶς ἔχοιτο φιλόζωον ἵστως ἐχεῖν
λέγειν· τὸν Πηλέως δὲ υἱὸν τὸν φιλοκινδυνότατον οὐρων
ἀπάντων, ταπεινὰ διτελεῖ περὶ αὐτῷ διανοεῖσθαι, πολλὴ αἰσ-
10 χύνη, καὶ ἐναντίοτης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ
ὅς, ἐξὸν ἀκλέως ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν,
ἴκανον προείλευτὸν μεῖλα τῆς ἀγαθῆς δόξης θάνατον. ἈΧΙΛ.
15 Ω παῖ Νέγορος, ἀλλὰ τότε μὲν ἀπειροῦ ἔτι τῶν ἐνταῦ-
θα ἄν, καὶ τὸ βέλτιστον ἐκείνων διπότερον τῷ ἀγνοῶν, τὸ δύ-
15 γινον ἐκεῖνο δοξάριον προετίμων τῷ βίῳ. Νῦν δέ συνίημι
ηδη, ὡς ἐκείνη μὲν ἀναφελῆς, καὶ εἰ * ὅτι μάλιστα οἱ
ἄνω ἔργων μηδέστεροι, μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ ὅτε τὸ
καλλιτελέοντος, ὡς Ἀνιλοχοῖς, ὅτε ἡ ισχὺς πάρεστιν, ἀλλὰ
κείμεθα ἀπαντῆς ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοις, καὶ κατ' ὑδεῖν
20 ἀπλήλων διαφέροντες. Καὶ ὅτε οἱ τῶν Τεράνων νεκροὶ δεδιασί-
με, ὅτε οἱ τῶν Αχαιῶν θεραπεύστιν, ισηγορία δὲ ἀκριβῆς,
καὶ νεκρὸς ὅμοιος, η μὲν κακὸς, η δὲ καὶ ἐσθλός. Ταῦτα με-
ανιᾶ, καὶ ἄχθομας, ὅτι μὴ θητεύωνται. ἈΝΤ. Ὁμηρός τί
ἐν ἀντιτινεῖς πάθοις, ὡς Ἀχιλλεῦ; ταῦτα γὰρ ἐδοξεῖ τῇ φύσει,
25 πάντως ἀποθνήσκειν ἀπαντᾶς. Ὡς εἰς χρήματα ποιεῖται
μᾶρα, καὶ μὴ ἀνισθαῖς τοῖς διατεταγμένοις. Ἀλλως τε,
ὅρας τῶν ἐταίρων ὅσοι περὶ σὲ, ἰσμὲν ὥδε; μεῖλα μικρὸν
δὲ καὶ Ὁδυσσεὺς ἀφίξεται τῷ πάντων. Φέρει δὲ παραμυ-
θίαν καὶ τὴν ποινινία τῷ πράγματος, καὶ τὸ μὴ μόνον αὐτὸν
30 πεποιθέναι. Ορέας τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ
ἄλλας θαυματάς ἀδρεῖς, οἱ οἵτις οἵματα δέξαιντο ἀνελθεῖν,
εἴτις αὐτοῖς ἀναπέμψειε θητεύσοιταις ἀκλήροις καὶ ἀβίοις ἀ-
δράσιν. ἈΧΙΛ. Εταιρικὴ μὲν η παραίνεσσις. Ἐμὲ δὲ
ἐκ οἴδε ὅπως η μνήμη τῶν παρὰ τὸν βίον ανιᾶ, οἵματα δὲ

* ὅτι.] Perperam in omnibus Libris excusis scribitur si καὶ ὅ, τι μάλιστα, cum sit scribendum ὅτι μάλιστα, “ma-“ xime;” ut dicitur ὅτι τά-

χιστα, “celerrime.” Graevius.
† πάντως.] For good and all, when dead; and not, as he lately came, alive, and to return again to Life.

καὶ ὑμῶν ἔκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταῦτη χείρες ἐγένετο,
καὶ τὸ πονηρόν αὐτὸν πάσχοιτε. ΤΑΝΤ. Οὐκέτι δὲ
ἀμείνως, ὡς Αχιλλεῖ. Τὸ γὰρ αἰτιατὸν τὸ λύγειν δρῶμεν.
Σιωπῆν γὰρ, καὶ φέρειν, καὶ ἀνέχεσθαι, δέδολας ἡμῖν, μὴ καὶ
γέλωμαι ὅφλωμεν, ἀσπέρ σὺ, τοιαῦτα εὑχόμενος.

5

ΔΙΑΛ. οὗτος. Μενίππη καὶ Ταντάλος.

The Absurdity of Tantalus's Punishment.

MEN. ΤΙ' κλασίεις, ὡς Τάνταλος; ή τί στενήδον ὁδός; ΤΑΝΤ. Ὄτι, ὡς Μένιππη, ἀπόλωλα ὑπὸ τῆς δίψης. MEN. Οὐτως ἀργός εἰ, ὡς μὴ ἐπικυνῆσαις πιεῖν, η καὶ τὴν Δίην δρυσάμενος κοίλη της
χειρός; ΤΑΝΤ. Οὐδὲν ὄφελός εἰς ἐπικυνῆσαι με. Ή, δι τούτης
τὸ ὑδωρ, ἐπειδὰν προστίσαις αἰσθηταί με. Ή, δι τούτης
καὶ αξιώσαι με, καὶ προσενέκει τῷ σόματι, καὶ φθάνω βρέξας
ἄκρου τὸ χεῖλόν μου, καὶ διὰ τῶν δακρύλων διαρρέειν, ἐκ οἵτινῶν
οἴως, αὖθις ἀπολείπεις ξηρὰν τὴν χεῖρά μου. MEN. Τε-
ραγίον τι πάσχεις, ὡς Τάνταλος. Αταρξεῖσθαι μοι, τί γὰρ ΙΟ
δεῖ τὴν πιεῖν; Ή γὰρ σῶμα ἔχεις, ἀλλά ἐκεῖνο μὲν εἰς Δυ-
δία πειθαπταί, ὅπερ καὶ πιεῖντον καὶ διψήν εἰδύναισθαι σὺ δὲ
η Ψυχὴν, πῶς ἀντέτοι τὴν διψήν, η πιεῖσθαις; ΤΑΝΤ. Τέτ
αῦτὸν η κόλασίς ἴσι, τὸ διψήν με πιεῖν Ψυχὴν ὡς σῶμα πέσσαν. MEN. Άλλα τύποι μὲν πάντα πιεῖσθαι, έπειτα φέρει τὴν διψήν ΙΣ
κολάζεσθαι. Τί δ' οὖν σοι τὸ δεινὸν ἔσται; η δέδιας μὴ
ἰνδιάστη τὴν ποτὸν ἀποθάνεις: Ήχος ὅρων γάρ ἄλλον μείζα τύπον
ἔδην, η θάνατον ἐντεῦθεν εἰς ἔτερον τόπον. ΤΑΝΤ.
Ορθῶς μὲν λέγεις. Καὶ τύποι δ' οὖν μέρος τῆς καταδίκης,
τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. MEN. Ληρεῖς, ὡς ΙΩ
Τάνταλος, καὶ ὡς αἰρηθὼς πιεῖν δεῖσθαι δοκεῖς, αἰρέατα γε
Ἐλλεῖσόργη γη Δίας ὅσις τὸν πατέρα τοῖς ὑπὸ τῶν λυττών
κυνῶν δειδηγμάνοις πέπονθας, ἐπειδὴ τὸ ὑδωρ, ἀλλὰ τὴν διψήν
πιεθοῖησθαι. ΤΑΝΤ. Οὐδὲ τὸν Ἐλλέισόργην, ὡς Μένιππη,
ἀναίνομαι πιεῖν, γένοισθαι μοι μόνον. MEN. Θάρξει, ὡς ΙΩ
Τάνταλος. Εὖ λοιδί αἰτια σὺ, πάντες ἀλλοί πιεῖσθαι τῶν
νεκρῶν ἀδύνατον γάρ. Καὶ τοι δὲ πάντες ἀσπιεῖσθαι σὺ εἰς
καταδίκης διψῶσι, τὴν ὑδατήν αὐτὸς οὐχ ὑπομένοις.

F

ΔΙΑΛ.

ΔΙΑΛ. καὶ Μηίππος καὶ Αἰακός.

Menippus sees the Curiosities in Hell, and makes his Remarks upon them. He is waited upon by one of the Judges.

MEN. Πρὸς τὴν Πλάτωνθ, ὡς Αἰακὲ, περιήγησαί μοι
τὰ ἐν ἄδει τάσια. ΑΙΑΚ. Οὐ γέφδιον, ὡς
Μένιππε, ἀπαῖτα. "Οσα μέν τοι κεφαλαιώδη μάνθανε.
Οὐτοσὶ μὲν, ὅτι Κέρβερός ἐσιν, οἰσθαί καὶ τὸν ιπορθμέα
τῶτον, ὃς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυρειφλε-
γέθοιλα ἥδη ἔωρακας ἐσιών. MEN. Οἶδα ταῦτα, καὶ σὲ,
ὅτι τυλωρεῖς. Καὶ τὸν βασιλέα εἴδον, καὶ τὰς Ἐρινύες.
Τές δ' ἀνθρώπους μοι τὰς τάλαις δεῖξον, καὶ μάλιστα τὰς
ἐπισημάς αὐτῶν. ΑΙΑΚ. Οὔτω μὲν Ἀγαμέμνων, οὔτω
δέ Ἀχιλλεὺς, οὔτω δὲ Ἰδομενεὺς τλησίον. "Επείδα Ὁ-
δυσσεὺς, εἴτα Αἴας, καὶ Διομῆδης, καὶ οἱ ἄριστοι τῶν Ἑλ-
λήνων. MEN. Βασαί, Ὅμηρε, οὐά σοι τῶν ἁνθρώπων τὰ
κεφαλαια χαμαὶ ἐρριπταί, ἄγνωστα, καὶ ἀμορφα, κόνις
τάσια, καὶ λῆρος τολύς, * ἀμενηνὰ ὡς ἀληθῶς κάρηνα.
Οὔτω δέ, ὡς Αἰακὲ, τίς ἐσι; ΑΙΑΚ. Κῦρος ἐσιν. Οὔ-
τω δέ Κροῖσθ, ὁ δὲ ὑπὲρ αὐτὸν, Σαρδανάπαλος, ὁ δὲ
ὑπὲρ τέττας, Μίδας, ἵκενθ δέ, Σάρξης. MEN. Εἴτα
σε, ὡς κάθαρμα, ἡ Ἑλλὰς ἴφειτί, ζευγνύντα μὲν τὸν
Ἐλλήσποντον, † διὰ δὲ τῶν ὄρῶν τλεῖν ἐσθυμε-
τα; — * Οἵος δέ καὶ ὁ Κροῖσός ἐσι; τὸν Σαρδανά-
παλον δέ, ὡς Αἰακὲ, ταλάξας μοι καὶ λόγης ἐπί-
τρεψον. ΑΙΑΚ. Μηδαμῶς διαθρύψεις γαρ εἰς αὐτὸν τὸ
κρανίον, γυναικεῖον ὄν. MEN. Οὐκέν, ἀλλὰ τροστίοξο-
ματι γε τάντας ἀνδρογύνιον ὄντος. ΑΙΑΚ. Βέλει δέ σοι
ἐπιδείξω καὶ τὰς σοφάς; MEN. Νη Δία γε. ΑΙΑΚ. Πρῶ-
τος σοι ὁ Πυθαγόρας ἐσι. MEN. Χαῖρε, ὡς † Εὐ-
φρές,

* ἀμενηνά.] Παῦλες δὲ εἰ-
σίν ὅμως νεκύων ἀμένηνα κά-
ρηνα. Hom.

† διὰ δὲ τῶν ὄρῶν.] After
Xerxes had invaded Greece with
an Army (as Justin relates) of ten
Hundred Thousand Men, he
cut a Channel a-cross the Neck

of the Peninsula, upon which
Mount Athos stands, in Mac-
donia, that he might have it to
say, he sailed over, or through,
Mountains.

* Οἵος.] What a vile Wretch!
† Εὖφορβε.] Pythagoras
held, that the Souls of Men,
after

φορέας, || ἦ "Απολλος, ἦ ὁ, τι ἀν εἴθελη. ΠΥΘ. Νη,
καὶ σύ γε, ὁ Μίνιππος. MEN. Οὐχ ἔτις ἡ χρυσοῦς ὁ
μηρός ἴσι σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρε ἴδω, εἴ
τι σοι ἐδώδιμον ἡ πόρα εχει. MEN. Κνάμως, ὁ γα-
θέ. "Ως * εἰ τέτο σοι ἐδώδιμον. ΠΥΘ. Δὸς μόνον" 5
ἀλλα

after a certain Time spent in Hell, returned to Life again, and passed into a new Set of Bodies. As a Proof of this, he affirmed, that he himself had been *Euphorbus*, at the Siege of *Troy*; and, to prove it, said he knew the Shield of that Warriour, which he saw hung up in one of the *Grecian Temples*.

|| ἦ "Απολλος.] He was of so beautiful a Person, that his Scholars used to call him the *Hyperborean Apollo*. *Dieg. Laert.* Lib. viii. Segm. ii. *Lucian* calls him by these Names, in Derision of his Vanity, in having endeavoured to pass for these Persons. But it was not so much Vanity, as a Sort of pious Fraud in him, because he, thereby, proposed the Reformation of Men, as will appear by the next Note. This shews us the Necessity there was of a real Divine Reformer.

§ χρυσοῦς ὁ μηρός.] *Aelian* says, that *Pythagoras* shewed his golden Thigh, at the public Games of *Crotone*; and that he was seen, that very Day, at *Metapontum*, another City of *Italy*. *Apollonius* too relates the same Facts; but neither gives us any Account of the Grounds of this Fable of his golden Thigh. See *Aelian*. Lib. ii. cap. 26. and *Apollon. de Mirabil.*

If I may guess at the Foundation of all these strange Things, I should be apt to think, that, as *Pythagoras* was

engaged in reforming the *Crotontians* and *Metapontines*, two Cities entirely sunk in Luxury and Debauchery, the better to enforce his new Laws, and to give them an extraordinary Sanction, he contrived to pass for a very wonderful Person, or, rather, something more than Man. His great Skill in Mathematics too, by which he passed with some for a Conjurer, might have contributed to establish this Notion of him.

* εἰ τέτο σοι ἐδώδιμον.] *Pythagoras* did not allow the Eating of any living Creature, but would have Men live upon all wholesome Vegetables, except Beans. Many fabulous Reasons are given for his forbidding the Eating of these: Such as, that they resemble the human Parts of Generation: That their Stalks are like the Gates of Hell, because they have a thorough Passage, or one continued Tube, within them: That, if you expose them boiled, for a certain Number of Nights to the Moon, they will turn to Blood. *Dieg. Laert.* in *Pythag.* and *Lucian* in *Bιῶν Πρᾶσ.* But the true Reason, probably, was that given by *Cicero*. "Ex quo etiam Pythagoricis inter- " dictum putatur, ne Fabā vel- " cerentur, quod habet inflatio- " nem magnam in cibus, tran- " quilitati mentis vera queren- " ti contrariam." Lib de Di- vinat. Several also are of Opin-

ἄλλα παρὰ τεκροῖς † δόγματα. Ἐμαθον γὰρ ὡς ὅδε
ἴσοις κύαμοι καὶ † κεφαλαὶ τοκήνων ἴνδαδε. ΑΙΑΚ.
Οὐτῷ δὲ Σόλων ὁ Ἐξηερίδε, καὶ Θαλῆς ἐκινθόν, καὶ παρ'
αὐτὸς, Πιτίλακος, καὶ οἱ ἄλλοι. * Ἔπια δὲ παῖς τοῖς εἰσίν,
5 ὡς ὄρες. MEN. Ἀλυποις ἔτοις, ὃ Αἰακὴ, μόνοι, καὶ Φαι-
δροὶ τῶν ἄλλων. Οἱ δὲ σποδεὶς πλέων, ὥσπερ ἐγκρυφίας
ἀρτῷ, ὁ ταῖς φλυκταίναις ὄλθε † ἵξηθηκάς, τίς ἐγινε;
ΑΙΑΚ. Ἐμπεδοκλῆς, ὃ Μένιππε, ημίεφθω ἀπὸ τῆς Αἴ-
τινης παρών. MEN. Ω τοῦτο ξαλκόπευθε βέλτιστε, τί παθῶν
10 σεαυτὸν ἔστι τὸς // κρατῆρας ἐνέβαλεις; ΕΜΠ. § Μιλαγ-
χολία

nion that, under Pythagoras's Precept about Beans, was couched Advice to his Scholars, that they should not endeavour to become *Kυαμεύται*, *Fabis electi* (for it was usual to elect Magistrates with Beans) that is, that they should not subject themselves to the Evils of Ambition. See *Xen.* Apomn. *Demosth.* Scholiast. in *Orat. cont.* *Timocrat.* & *Plut.* in *Puer. Educat.*

† δόγματα.] The Opinions of the Philosophers were, peculiarly, so called.

‡ Κεφαλαὶ τοκήνων.] Κεφαλή, as Stephanus shews, hath been used, as a Term in Anatomy, signifying the Extremity of a Bone, or other Part. "Item " (says he) superior in Testiculus pars κεφαλὴ ὄρχεως "dicitur, inferior πτύθμην." --- Now, as there is no Account, at least, that I can find, that Pythagoras thought Beans more like the Parts of Generation of Parents than those of Children, but that they resembled such Parts, in general, I am apt to think, that Lucian must have writ it κεφαλαὶ ὄρχήνων. For where has κεφαλή, by itself, ever sig-

nified *Testiculus*? And, if it had, why should Lucian alter, or limit, the Doctrine of Pythagoras, who forbid the Eating of Beans, not because they resembled the Parts of Generation in Parents only, but those in all human, or, perhaps, living Creatures? τοκήνων is put for τοκένων, Ionice.

* Ἔπια.] The seven wise Men of Greece. The four, not mentioned, here, were Chilo, Bias, Periander, King of Corinth and Cleobulus.

† ἵξηθηκάς.] Who-bath-broke-out with Blisters. A Metaphor, from the Breaking out, or Budding, of Trees, or Flowers.

‡ χαλκόπευθε.] See your Dictionary for *Empedocles*.

// κρατῆρας.] Κρατῆρ, properly, signifies a Cup. The Caverns of the burning Mount Ætna were, in Greek, called Κρατῆρες.

§ Μιλαγχολία τις.] After Menippus had asked, τί παθῶν, it is odd that Empedocles should answer, in this Nominative Case. But, perhaps, it is natural, in a curiose Discourse, not to be,

ηρον

χολία τις, ὡς Μένιππε. MEN. Οὐ μὰ Δία, ἀλλὰ κινδυνοξία, καὶ τύφω, καὶ πολλὴ τὸ κόρυζα. Ταῦτά σε αἰπνοθράκωσιν αὐταῖς κρηπίσιν ἐκ ἄξιον δύλα. Πλὴν ἀλλ' οὐδὲν σε τὸ σόφισμα ὄντος, ἐφωράθης γὰρ τεθνεώς.—ΟΣωκράτης δὲ, ὡς Αἰακή, πῶς πολὺ ἀρά εἶς; ΑΙΑΚ. Μετὰ Νέγορῷ καὶ * Παλαμήδῃ ἐκεῖνῷ ληρεῖ τὰ πολλά. MEN. Ὁμως ἴθελόμην ἰδεῖν αὐτὸν, εἴ πει ἵνθάδε εἶσιν. ΑΙΑΚ. Οφας τὸν φαλακρόν; MEN. Ἀπαντεῖς φαλακρούς εἰσιν· ὥστε πάντας ἀντὶ εἴη τέτο τὸ γνώρισμα, ΑΙΑΚ. Τὸν σιμὸν λέγω. MEN. Καὶ τέθ οἵμοιος σιμοὶ γάριο ἀπαντεῖς. ΣΩΚΡ. Ἐμὲ ζητεῖς, ὡς Μένιππε; MEN. Καὶ μάλα, ὡς Σωκράτεις. ΣΩΚΡ. Τί τὰ ἐν Ἀθήναις; MEN. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τά γε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰς θεάσαιλο τις, ἀκροὶ φιλόσοφος μάλα § πολλοὶ. Τὰ δὲ ἄλλα—ἴωρακας, οἴμαι, οἴθος ἦκε 15

upon all Occasions, so very exact as to answer, directly, in the Case of the Question: Or, perhaps, the Speaker, here, meant to say, *Μελαγχολία τις ή*, “It was some Madness.”

* κόρυζα.] Stephanus shews, from Galen, that all the old Physicians used to call, τὸ διὰ τῶν χίνων ἐκκερινόμενον ύγειὸν λεπτὸν, the thin Fluid secreted through the Nestrils, by the Name of κόρυζα. We often see Madmen and Idiots troubled with this Defluxion, whence we call them Drivelers; and hence, I suppose, the Greeks gave the Name of κόρυζα, or Driveling, to Madness.

* Παλαμήδης.] Socrates, upon his Trial, spoke thus to the Athenian Judges: “ If “ Death be but a Journey “ hence to another Place, and “ it be true, what is reported, “ that all, who have died, are “ there: What greater Good, “ Judges, can befall a Man, “ than there to converse with

“ those just Judges, *Minos*,
“ *Aeacus*, and *Rhadamanthus*,
“ and with *Palamedes*, or *Ajax*,
“ or any other who hath died
“ by an unjust Judgment?”
Plat. in Apolog.

I think it somewhat probable, then, that *Lucian*, here, placing *Socrates* in the particular Company of *Nestor*, a righteous Man, and of *Palamedes*, who had suffered by a false Accusation, is a Kind of a Gibe upon the above Passage in *Plato*, as if he made *Aeacus* (when *Menippus* had asked him for *Socrates*) to say, “ O! yonder “ he is, to be sure, comforting “ himself with *Nestor*, and *Pa-*
“ *lamedes*, his Fellow-Sufferers, “ whose Company he so much “ longed for.”

* πολλοί.] Immediately after this πολλοὶ the MS. goes on thus: ΣΩΚ. Μάλα πολλαὶ ιώρακα. MEN. Ἄλλ' ιώρακας, οἴμαι, οἷος ἦκε παρά σός Ἀριστοπός, καὶ Πλάτων αὐτος, οἱ μὲν, &c. Græv.

ταράσσει * Ἀρίστηππῳ, καὶ Πλάτων αὐτός ὁ μὲν ἀποπνέων μύρα, ὁ δὲ τὸς ἐν Σικελίᾳ τυράννους † θεραπεύειν ἐκμαθῶν. ΣΩΚΡ. Περὶ ἐμοῦ δὲ τί Φρονεῖσι; ΜΕΝ. Εὔδαιμον, ὡς Σώκρατες, ἀνθρωπῷ εἰ, τά γε τοιαῦτα. Πάντες δὲ σε θαυμάσιον οἴωσι τὸν ἄνδρα γεγενησθεῖν, καὶ ταῦτα ἴγνωκέναι || ταῦτα, δεῖ γὰρ οἴμαι ταληθεῖς λέγειν, θέδειν εἰδότα. ΣΩΚΡ. † Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτές. Οἱ δὲ, εἰρωτεῖσαν ὃντος τὸ πράγμα εἶναι. ΜΕΝ. Τίνες δὲ ὅτοι εἰσιν οἱ περὶ σέ; ΣΩΚΡ. Χαρριδης, ὡς Μένιππε, καὶ Φαιδρῷ, ΙΟ καὶ ὁ τε Κλεινία. ΜΕΝ. Εὔγε, ὡς Σώκρατες, ὅτι καὶ λαῦδα μέτει τὴν σεαυτὸν τέχνην, καὶ ἐκ ὀλιγωρεῖς τῶν καλῶν.

* Ἀρίστηππῳ.] This Philosopher (if he deserves that Name) held, that the gross Pleasures of the Body were the *Summum Bonum*.

† θεραπεύειν ἐκμαθῶν.] *Plato* went thrice to *Sicily*.—First, to see the Wonders of the burning *Aetna*; at which Time, he incurred the Displeasure of the Tyrant *Dionysius* the Elder, by telling him that his Words *τυραγγεῖσθαι*, favoured of *Tyranny*; for which, he would have been put to Death, but for the generous and humane *Dion*, Brother-in-Law to the Tyrant. His second Expedition was, to take Possession of some Lands promised him by *Dionysius* the Younger, in which he was to make an Experiment of that famous Form of Government, which he hath left us, in his Works. But *Dionysius* broke his Word with him; upon which, it was thought, he put *Dion* and *Theetas* upon Dethroning him. It is, at least, certain, that he was obliged to a Letter, which the Philosopher *Archytas* wrote to *Dionysius* in his Favour, for his Escape from *Sicily* and this second Tyrant. The third Time, he went to make up Matters between *Dion*,

then much suspected at Court, and *Dionysius*, who still had a Veneration for *Plato*: But, failing in this, he soon returned Home. *Diogenes Laertius*, Lib. iii. S. 18. in Substance, gives us the above Account; in which, we see rather the Contrary of any servile Attendance upon the Tyrants of *Sicily*: So that *Lucian*, here, probably, takes an injurious and saucy Liberty with the Divine *Plato's* Character.

|| ταῦτα.] These Things, that we now see, here in Hell, *Socrates* was wont to say, That a *Dæmon* or *Genius* signified, before-hand, to him what was to come: Ἐλεγε δέ καὶ προσημαίνει τὸ δαιμόνιον τὰ μέλλοντα αὐτῷ. *Diog. Laert.* Lib. ii. Seg. 32. Which Notion is what *Menippus*, here, pretends to ridicule.

† Καὶ αὐτὸς ἔφασκον.] The Delphian Oracle pronounced *Socrates*, the *wisest of Men*: Which, after much Enquiry, he himself discovered to be true, in this Respect only, That he alone had found out, that he knew nothing. And this he often declared. See *Plat.* in *Apolo-*

ΣΩΚΡ. Τί γάρ ἀν ἄλλο ἥδον πράττοιμι; Ἐλλὰ τῶν σημῶν κατάκεισθαι, εἰ δοκεῖ. MEN. Όυ μά Δί, ἐπὶ τὸν Κέρβερον γάρ οὐ Σαρδανάπαλον ἀπειμι, τῶν σημῶν οἰκήσων αὐτῶν. Ἔστικα γένεται ὅλιγα γελάστεσθαι, οἱμωχότων αὐτῶν. ΑΙΑΚ. Καί γάρ ἡδη ἀπειμι, μὴ καὶ τις ἡμᾶς πεκρᾶν λάθη διαφυγάν. Τὰ πολλὰ δὲ ἵστανθις ὅψει, ὡς Μένιππος. MEN. Απίθε. Καὶ ταῦτα γάρ ικανά, ὡς Αἰακέ.

ΔΙΑΛ. καὶ Μενίππων καὶ Κέρβερος.

Lucian's Death of Socrates.

MEN.^{*} Κέρβερε, (συγγενῆς γάρ εἴμι σοι, κύνων καὶ αὐτοῦ τοῦ ὕπερ) εἰπέ μοι πρὸς τὴν Στυγὸν, οἶθα τοῦ ὁμοῖος Σωκράτης, ὃπότε καθίει πρὸς ὑμᾶς; εἴκεδος δέ σε θεὸν οὔσια, μὴ υλακτεῖν μόνον, ἀλλὰ καὶ αὐθεωπικῶς φθέγγεσθαι, ὃπότε ἴδελοις. ΚΕΡΒ. Πόρρον μὲν, ὡς Μένιππος, παντάπασιν ἐδόκει ἀτρέπτῳ προσωπῷ προσιέναι, καὶ τὸν πολὺν δεδιέναι τὸν θάνατον δοκῶν, καὶ τοῦτο ἐμφῆναι * τοῖς ἔξω τῷ σομίᾳ ἐσώσιν ἴδελων. Ἐπειδὲ καλέσκειν εἴσω τὸ χάσματόν, καὶ εἰδε τὸν ζόφον, καί γὰρ ἔτι διαμέλλοιται αὐτὸν τὸν πολὺν πόνον τῷ κανείῳ, καλέσκασσα τὸ ποδός, ὥσπερ τὰ βρέφη τὸ ἐκάκυον, καὶ τὰ τοιαῦτα παιδία ὀδύρετο, καὶ παντοῖος ἐγένετο. MEN. Οὐχέτις

* τοῖς ἔξω.] To the World.

† κανείῳ δακῶν.] The Representing *Socrates* lingering in great Fear, at the Entrance of Hell, till *Cerberus* comes and drags him down by the Foot, is a natural Allegory, signifying that *Socrates* was very loth to quit this Life, and did still put off his Departure, till, at length, Death seized him fast, and hawled him away, in Spite of him. Yet I cannot but think, that *Cerberus* breaks through this Allegory, when, in his private Capacity of a Dog, he says, he bit *Socrates* with *Hemlock*; for this seems strained and unnatural. How-

ever, it is reconcileable to Sense, by taking *Cerberus*, when he says, κανείῳ δακῶν, for Death; because Death may, indeed, be naturally said to seize *Socrates* κανείῳ, with the *Hemlock*, or the *Juice of Hemlock*, which was the Poison he had drank. Κάνειον is reckoned to be rather a Sort of Plant like our *Hemlock*.

† ἐκάκυον.] I know no Account of *Socrates*'s Death of near such Authority, as that given by his Scholar *Plato*; in which, that Philosopher appears with such intire Resignation, exalted Courage, and

Majesty

σοφιγῆς ὁ ἀνθρώπος ἦν, καὶ ἐκ αἰλυθῶς κατιφεύγει τὸν πράγματόν; ΚΕΡΒ. Οὐκέτι αὖτις ἐπείπερ αἰλυχαῖον αὐτὸν ἴώρα, κατεθρασμένο, ὡς δῆθεν ἐκ ἄκων πεισόμενός, ὁ πάντας ἔδει παθεῖν, ὡς θαυμάσωνται οἱ θεαταί. Καὶ οὖν, περὶ πάντων γε τῶν τοιχών εἰπεν ὃν ἔχοιμι, ἔντοντος τολμηροῖς, καὶ αὐτοῖς, τάδε ἔδοθεν ἡ ἔλευχος ἀκριβέστερη. ΜΕΝ. Ἐγὼ δὲ πάντας σοις κατειληπθέντας ἔδοξα; ΚΕΡΒ. Μόνος, ὁ Μενίππης, αἰξίως τὴν γένεσιν, καὶ Διογένης πρὸστις, ὅτι μὴ ἀναιγκάζομενος ἐσήνει, μηδὲ ἀθέμενοι, ἀλλ' ἐθιλέσιοι, γελῶντες, οἷμωζειν παραγγείλαντες ἀπασιν.

Majesty of Reason, that I think Lucian (who also could not, possibly, have a better Account) a most affected, injurious, and envious Traducer, for treating his Character with this Indignity. His dying, as he did, seems a strong Argument, that he was (as some eminent Christians al-

low he was) inspired : For scarce any Thing less than the Constancy, Clearfulness, and Hopes of a Martyr, appear in his Behaviour.

ἡ ἔλευχος.] This Word in the Masculine Gender, as here, signifies, a Proof; in the Neuter, a Scoundrel.

ΔΙΑΛ. Σ. Χάρωνος καὶ Μενίππου.

A Scuffle between Charon and Menippus, about the Ναῦλος or Ferry-Piece.

ΧΑΡ. ΑΠόδος, ὁ καλάρατε, τὰ πορθμία. ΜΕΝ.
Βόα, εἰ τέτοι σοι ηδίον, ὁ Χάρων. ΧΑΡ.
Ἀπόδος Φημὶ αὐτῷ ὡς σὲ διεπορθμευσάμην. ΜΕΝ. Οὐκέτι λέθοις παρὰ τὴν μὴ ἔχοιλος. ΧΑΡ. Εγειρόμενος δέ τοις ὅσολοις μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλος τις, ὡς οἴδας· ἵγαντες δὲ ὡς ἔχω. ΧΑΡ. Καὶ μηδὲ ἄγξω σε, τὴν τὸν Πλέστωνα, ὁ μιαρὲ, τὴν μὴ ἀποδῷς. ΜΕΝ. Κἀγω τῷ ξύλῳ * σὺ παλάξας, διαλύσω τὸ χρανίον. ΧΑΡ. † Μάτην διηγησοῦμεν.

* σ.]. MS. Graev.

† Μάτην, &c.] Graevius says, the Sense, here, is, "Then you shall, to no Purpose, have made this so great a Passage, since you have not brought your Ferry-penny." As if (I suppose) even his having gotten over should still not avail him.

But a Friend thinks, that this Interpretation of Graevius enfeebles the Sentiment, and is unnatural, and that the true Sense certainly is; "And so you shall have made so great a Voyage gratis." Which is the received Sense.

παπλευκά;

πεπλευκώς τοσάτου τολεν; MEN. Ὁ Ἐρμῆς ὑπὲρ ἐμὸς σοι ἀποδέτω, ὃς με ταρέδωκέ σοι. EPM. Νὴ Δία ὄνταί μην, εἰ μέλλω γε καὶ ὑπερεκτίνειν τῶν νεκρῶν. XAP. Οὐκ ἀποτίσομά σε. MEN. Τέτταγε ἔνεκκα νεώλκησας τὸ πορθμεῖον, παραμένει.—Πλὴν ἀλλ' ὁ γε μὴ ἔχω, τῶς ἀν λάθοις; 5 XAP. Σὺ δὲ ἐκ τῶν οὐδεις ὡς κομίζειν δέον; MEN. Ήδειν μὲν, ἐκ τούτων δέ. Τί τοῦ; ἔχειν δικὰ τοῦτο μὴ ἀποθανεῖν; XAP. Μόνος ἐν αὐτῷ χόσεις προϊκα πεπλευκέναι; MEN. Οὐ προϊκα, ἢ βέλτιστα. Καὶ γὰρ ηὐλητα, καὶ τῆς κώπης ἐπιλαβόμην, ἐκ τούτων μόνος τῶν ἀλλων ἐπιβατῶν. XAP. Οὐδὲν¹⁰ ταῦτα πρέπει τὰ πορθμία. Τὸν ὄντος ἀποδέναι σε δὲ, φέρετε τοὺς θέμις ἀλλως γενέσθαι. MEN. Οὐκέτι ἀπάγαγέ με αὐτοῖς ἐς τὸν βίον. XAP. Χαριέν λίγης, ἵνα καὶ πληγας ἵππι τάτῳ παρὰ τὸ Αἴακον προσλάβω. MEN. Μὴ ἐνόχλει¹⁵ ἐν. XAP. Δεῖξον τί ἐν τῇ πηρᾳ ἔχεις. MEN. * Θέρη¹⁵ μης, εἰ θέλεις, καὶ τῆς Ἐκάτης τὸ διῆπον. XAP. Πόδεν τοῦτον ημῖν, ὡς Ἐρμῆ, τὸν κύνα πηγαγες; οἵτα δὲ καὶ ἐλάτες παρὰ τὸν τολεν, τῶν ἐπιβαλλὸν ἀπάντων καλαγελῶν, καὶ ἴτισκαπίων, καὶ μόνος ἄδων, οἱ μωζόντων ἐκείνων; EPM. Αυγοεῖς, ὡς Χάρων, δοποῖον ἀνδρας διεπόρθμειντας; ἐλεύθερος²⁰ ἀκριβῶς, καθδενὸς αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μίνιππος. XAP. Καὶ μὴ ἀν σε λάβω πολέ.—MEN. Αν λάθης, φέρετε τούτων τολειστας.

* Θέρης, &c.] See the Notes upon the viiiith Dialogue.

ΔΙΑΛΟΓΟΣ ΙΑΛ. ιξ'. Διογέτης καὶ Μαυσόλεος.

The Vanity of Mausolus's Monument, which was one of the seven Wonders of the World.

ΔΙΟΓ. * Ω Καὶ, ἐπὶ τίνι μέγα φρονεῖς, καὶ παύλων ἡμῶν προτιμᾶσθαι αἰξιοῖς; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ὡς Σινωπεῦ, ὃς ἐβασιλευσα Καρίας μὲν ἀπάστης, ἥρξα δὲ καὶ Λυδῶν ἐπίσταν, καὶ οὐστας δέ τινας ὑπηγαγόμην, καὶ ἄχρι Μιλήτῳ ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας⁵ καλαγεφόμενος. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις καρβειός. Τὸ δὲ μέγιστον, ὅτι ἐν Αλικαρνασσῷ μηῆμα παμμεγέθες ἔχω ἐπικείμενον, ηλίκον ὡς ἀλλοι νεκροίς, αἷλλ' οὐδὲ ὕπτιος ἐς καλλωτούς εἰσησκημένον, ἐππων καὶ αἰδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθον τὸν καλλίστη, οἷον οὐδεὶς οὐδὲν ἔν-¹⁰ της ἀν ἔχειν. Οὐ δοκῶ σοι δικαίως ἐπὶ τάτοις μέγα φρονεῖν;

Φρονεῖς; ΔΙΟΓ. Ἐπὶ τῇ Βασιλείᾳ Φῆς, καὶ τῷ καλλεῖ καὶ τῷ βάρει τῷ τάφῳ; ΜΑΤΣ. Νὴ Δί, ἵππε τάτοις. ΔΙΟΓ. Ἀλλ', ὡς καλὲ Μαύσωλε, ὅτε ἡ ἴσχυς ἔτι σοι ἔκεινη, ὅτε ἡ μορφὴ τάρεισιν. Εἰ γὰρ τινα ἐλοίμεθα δικαστὴ εὐμορφίας τέρι, ὥκη ἔχω εἰπεῖν τίνῳ ἔνεκεν τὸ σὸν κρανίον προτιμηθεῖη ἀντιτέμενον. Φαλακρὰ γὰρ ἄμφω, καὶ γυμνὰ, καὶ τὰς ὁδοῖς ὁμοίως προφαίνομεν, καὶ τὰς ὁφθαλμὰς ἀφηρήμεθα, καὶ τὰς ἔντας ἀποστομώμεθα. Ὁ δὲ τάφος, καὶ οἱ τολυίστες ἔκεινοι λίθοι, ἀλικαριασσεῖσι μὲν Ἰστιονταῖς ἐπιδείκνυσθαι, καὶ φιλοίμενοσθαι περὸς τὰς ξένιας, ὡς δῆτα μέγα οἰκοδόμημα αὐτοῖς ἱστεῖσι σὺ δὲ, ὡς βέλτιτος, ἐχὶ δρῶ ἃ τι ἀπολαύεις αὐτῷ τολήν εἰ μὴ τὸ τάφο Φῆς, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς υπὸ τηλικύτοις λίθοις πιεζόμενοι. ΜΑΥΣ. Ἀιόνια ὅν μοι ἔκεινα πάντα, καὶ ἴστοιμοι ἔγαντες Μαύσωλος καὶ Διογένης; ΔΙΟ. Οὐκ ἴστοιμοι, ὡς γεναιαταῖς Μαύσωλος μὲν γὰρ οἴμωξίται, μεμημένος τῶν ὑπέργης, εἰ οἵ εὐδαιμονεῖς φέτο. Διογένης δὲ καλαγελάσθαι αὐτῷ. Καὶ τάφοις ὁ μὲν εἰς ἀλικαριασσῷ ἔρει ἔαυτῷ υπὸ Ἀρτεμισίας τῆς τοῦ γυναικὸς καὶ ἀδελφῆς καλισκευασμένου, 20 ὁ Διογένης δὲ, τῷ μὲν σώματος εἰς καὶ τίτα τάφον ἔχει, ὑπὸ οἴδιν, δὲ γὰρ ἔμελον αὐτῷ τάφε. Λόγοι δέ, τοῖς ἀρίστοις περὶ αὐτῷ καλαλέοιπεν, αὐτὸς δέ βίον βεβιωκεῖ, υψηλότερον, ὡς Καρῶν ἀνδραποδίσατε, τῷ σὺ μηδατος, καὶ ἐπειδή βεβαιοτέρῳ χωρίῳ καλισκευασμένον.

† γυναικὸς καὶ ἀδελφῆς.]
Some of the Heathen Kings,
pleading the fabulous Example of
Jupiter and Juno, usurped the
Privilege of an incestuous and
abominable Marriage with their

own Sisters; I suppose, to confine their Wealth and Interest within their own Families.

* βεβαιοτέρῳ χωρίῳ.]
That is, in the Esteem of Mankind.

ΔΙΑΛ. καὶ Νιρέως, Θερσίτε, καὶ Μενίππων.

The Vanity of Beauty.

NIP. Δεῦ δὴ, Μένιππος ὅτοσὶ δικάσει πότερος εὐμορφότερός ἔστιν. Εἰπὲ, ὡς Μένιππε, ὡς καλλιών σοι δοκῶ; MEN. Τίνες δὲ καὶ ἴστε; πότερον, οἴμαι, χεὶ γὰρ τῷτο εἰδένει. NIP. Νιρέως καὶ Θερσίτης. MEN. Πότερος ὁ Νιρέως, καὶ πότερος ὁ Θερσίτης; ὅδέπω γὰρ τῷτο δῆλον. ΘΕΡΣ. Ἐν μὲν ἡδη τῷτ' ἔχω, ὅτι ὁμοίος εἰμί

εῖμι σοι, καὶ ὅδε τηλικύτον διαφέρεις, ὥλικον σε "Ομῆρος ἐκεῖνος ὁ τυφλὸς ἐπηγεσεν, ἀπάντων εὐμορφόταλον προσειπτῶν. Ἀλλ' ὁ Φοξῆς ἴγαν, καὶ Φεδνὸς ὅδε χείρων ἐφάνη τῷ δικαστῇ. + "Ωρα δέ σοι, ὡς Μενίππε, ὅτινα καὶ εὐμορφότερον ἦγε. NIP. Ἐμὲ τὸν Ἀγλαῖας καὶ Χάροπος, ὃς κάλλιστος ἀκτὴν ὑπὸ Ἰλίου ἤλθον. MEN. Ἀλλ' ὡχὴ καὶ ὑπὸ γῆν, ὡς οἴμαι, καλλίστος ἤλθες. Ἀλλὰ τά μὲν ὅσα ὄμοια, τὸ δὲ κρανίον, ταύτη μόνη ὄρα διακρίνοισθαι αἴρεται τῷ Θεροίτῳ κρανίῳ, ὅτι εὑθυτίσιον τὸ σόν· ἀλαπαδὸν γὰρ αὐτὸν, καὶ ἐκ αἰδηδώδεις ἔχεις. NIP. Καὶ μήν ἔρεις "Ομῆρον, ὅποιος ἦν, ΙΟ ὅποτε συνεγράτευον τοὺς Ἀχαιοῖς. MEN. Ὁνείρατά μοι λέγεις. Ἐγὼ δὲ ἀνέβλεπτο, καὶ νῦν ἔχεις, ἐκεῖνα δὲ οἱ τότε ἵσασιν. NIP. Οὐκέτι ἴγαν ἐνταῦθα εὐμορφότερός είμι, ὡς Μενίππε; MEN. Οὔτε σὺ, οὔτε ἄλλος εὐμορφότερός είσαι μείζωνας. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο 15 ἱκανόν.

+ "Ωρα δέ σοι.] Grævius hath it, "Ωρα δὲ σύ, See, or, consider you; and quotes a Manuscript for the Amendment; which seems a very good one,

because, as the Text here stands, λέγειν is oddly understood; for I doubt, whether, in any Greek Author, it be understood, in the same Manner.

ΔΙΑΛ. καὶ. Μενίππων καὶ Χείρων.

Contentment necessary in all Circumstances.

MEN." **H** Κύστα, ὡς * Χείρων, ὡς Θεὸς ἀνὴρ ἐπιθυμήσεις
ἀποδανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἔκεισται,
ὡς Μενίππε. Καὶ τίθυκα, ὡς ὁρᾶς, αἰθάνατος εἶναι δυνάμειον.

* Χείρων.] Chiron was a Centaur; for, when his Father, Saturn, was making Love to his Mother Philyra, the Daughter of Oceanus, and his Wife, Ops, was coming upon them, Saturn quickly changed himself into a Horse, and so begat Chiron, partly Man, and partly Horse. During his Youth, he kept in the Woods, and there made himself Master of the

Virtues of Herbs, from whence he gave Rise to the Art of Healing. At length, one of Hercules's poisoned Arrows, happening to drop upon his Foot, gave him such torturing Pain, that, though, from his Parents, he was immortal, yet he begged the Gods would favour him with Death. Steph.— But as his Request is, here, ridiculed by Lucian, as proceeding

μειθ. MEN. Τίς δέ σε ἔρως τῇ θανάτῳ ἔσχεν, ὥφεράν τοῖς πολλοῖς χρήματῷ; ΧΕΙΡ. Ἐρῶ τρόπος; σε ἡκαὶ αἰσυνέλον ὄντα. Οὐκ ἦν ἔτι ηδὺ ἀπολαύειν τῆς ἀθανασίας. MEN. Οὐκ ἡδὺ ἦν, ζωντα ὅραν τὸ φῶν; ΧΕΙΡ. Οὐκ, ὡς Μίνιππε. Τὸ γὰρ ηδὸν, ἔγωγε ποικιλον τι καὶ εὖχα ἀπλεῖν ηγεῦμαι εἶναι. * Ἐγὼ δὲ ξῶν αἰς, καὶ ἀπολαύων τῶν ὄμοιών, ηλίσ, φωτὸς, τροφῆς, αἱ ὥραι δὲ αὐταῖς, καὶ τὰ γεγνόμενα ἀπαντα, οἱξης ἔκαστον, ὡσπερ ἀκολυθῶντα θάτερον θάτερόν, ἐνεπληθῶν γεννα αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ αἰς, ἀλλὰ καὶ 10 ἐν τῷ μετασχεῖν, ὅλως τὸ τερπνὸν ἦν. MEN. Εὖ λέγεις, ὡς Χείρων. Τὰς ἐδεις δὲ πάντας φέρεις, αἴφ' εἴ προελόμενοι αὐτὰ πάκεις; ΧΕΙΡ. Οὐκ αἰδῶς, ὡς Μίνιππε. Ἡ γὰρ θεοτιμία, πάντας δημοτικὸν, καὶ τὸ πρᾶγμα ὑδεῖ ἔχει τὸ διάφορον ἐν φωτὶ εἶναι, οὐτοῦ σκότῳ. Ἀλλως τε, οὐδὲ 15 διψῆν, ὡσπερ ἄλλως, εἴτε πεινῆν δεῖ, ἀλλ' ἀνεπιδεεῖς τέτων ἀπάντων ἴσμεν. MEN. Ορεα, ὡς Χείρων, μὴ τὸ περιπτίλης σεαυτῷ,

ing only from his Want of Contentment, it is probable that some other Fable (not come down to us) went of him, in which, he was represented, as he is, in this *Dialogue*; and that, to shew that this Life is not the Place to be perfectly happy in. But *Lucian* would turn it to its own Use.

* Ἐγὼ δὲ ξῶν, &c.] I own I cannot make Grammar of this Sentence, down to αὐτῶν inclusive, unless I be allowed to change ἀκολυθῶντα to ἀκολυθῶντο, and to include some of the Words in a Parenthesis, as follows: Ἐγὼ δὲ ξῶν αἰς, καὶ ἀπολαύων τῶν ὄμοιών, ηλίσ, φωτὸς, τροφῆς (αἱ ὥραι δὲ αὐταῖς, καὶ τὰ γεγνόμενα ἀπαντα, οἱξης ἔκαστον, ὡσπερ ἀκολυθῶντα θάτερον θάτερό) ἐνεπληθῶν γεννα αὐτῶν — I translate this

Sentence, according to this Reading; but, lest I should be thought to substitute my own Meaning, for a better, take the Words of the other *Translation*, and compare them with the Text, which I have left, as I found it: “ Verum, cum “ ego semper viverem, illa dem- “ que fruerer, sole, luce, cibo, “ tum horæ eadem recurrerent, “ reliqua item omnia, quæcun- “ que contingunt in vita, reci- “ proco quodam orbe redirent, “ atque aliis alia per vices suc- “ cederent; satietas videlicet “ eorum me cepit.

The natural Signification of ὥρα is *Tempestas, a-Season-of-the Year*, not *Hora, an Hour*. And to take ὥρα, here, in the secondary Meaning of *Hours*, seems to me too trifling; for he certainly means the returning *Seasons of the Year*.

† περιπτίλης.] Stephanus shews, that περιπτίλω often signifies,

σιαυτῷ, καὶ ἐς τὸ αὐτό σοι ὁ λογῳ· τεριτῆ. ΧΕΙΡ. Πῶς τέτο φής; ΜΕΝ. † "Οτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον αἱ τῇ ταῦτῃ ἴγενετό σοι προσκορές, καὶ ἵνταῦθα ὅμοια ὄντα, προσκορῆ ὅμοιώς ἀτ γένοιτο, καὶ δέσπου μεταβολή γε ζητεῖν τινα, καὶ ἵντεῦθεν ἐς ἄλλου βίου, ὥπερ οἵμαις ἀδύνατον." 5 ΧΕΙΡ. Τί δὲ ἀν τάθοι τις, ὡς Μίνισππε; ΜΕΝ. "Οπερ, οἵμαι, καὶ φασι, συντὸν ὄντα ἀρέσκοντας καὶ ἀγαπᾶν τοῖς παρεῖσι, καὶ μηδὲν αὐτῷ ἀφέρητον οἴεσθαι.

signifies, quodam circuiturevolvi, and περιπίπλειν ἐαυτῷ, in seipsum incurrere, i. e. fecum pugnare, aut, sibi ipsi contradicere. And περιτῆ, a little below he renders, revolvatur.

† "Οτι εἰ, &c.] The Particle

καὶ is so often repeated, in this Sentence, and is taken, in such different Meanings, that I have always known it to create Confusion to Beginners. I caution such to attend, strictly, to the Translation.

ΔΙΑΛ. κβ'. Διογένες, Ἀντισθένης, καὶ Κράτης:

A pleasant Conversation between three deceased Philosophers, taking a Walk up towards the Entrance of Hell.

* ΔΙΟΓ. ΑΝΤΙΣΘΕΝΕΣ καὶ Κράτης, σχολὴν ἔγομεν ὥστε τί οὐκ ἀπίμεν † εὐθὺ τῆς καθόδου περιπατήσοντες, ὀφέρεντος τῆς κατιόντας, οἷον τινές εἶσι, καὶ τί ἔκαστο. αὐτῶν ποιεῖ; ἈΝΤ. Ἀσθίαμεν, ὡς Διογένες. Καὶ γάρ ἀν τὸ θέαμα οὐδὲ γένοιτο, τὰς μὲν δικρένουλας 5 αὐτῶν ὁρῶν, τὰς δὲ ικελεύουλας ἀφεθῆναι. ἐνίς δέ μόλις κατιόντας, καὶ ἐπὶ τράχηλου ὠθεῖται τὸ Ἐρμῆ, ὅμως αὐτιζαίνοντας, καὶ ὑπτίες ἀληφείδοντας, ύδεν δέον. ΚΡΑΤ. Ἔργο γέν γαὶ διηγήσομας ὑμῖν ἀ εἰδον, ὅποτε κατήσει κατὰ τὴν ὁδόν. ΔΙΟΓ. Διηγήσαται, ὡς Κράτης. ἔοικας γάρ τια ΙΟ παλγέλοια ἔρειν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκαλέσαντο ἥμεν· ἐν αὐτοῖς δὲ ἐπίσημοι, Ἰσμηνόδωρός τε ὁ πλεσιτός, ὁ ὑμέτερός, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχός, καὶ Ὁρούτης ὁ Ἀρμένιος. Ο μὲν δὲν Ἰσμηνόδωρός (ἐπεφόνευτο γαὶ ὑπὸ

* ΔΙΟΓ. &c.] Antisthenes was Scholar to Socrates, and Founder of the Cynic Sect; Diogenes was Scholar to Antisthenes, and Crates to Diogenes; which is the Reason, why these

Three are joined together, in this Conversation.

† εὐθὺ τῆς καθόδου.] Put for εὐθὺ τὴν ὁδὸν τῆς καθόδου. Steph.

λητῶν παῖδα τὸν Κιθαιρῶνα, ἐς Ἐλευσῖνα οἴμαι βαδίζων) ἔτενέτε, καὶ τὸ τραῦμα ἐν ταῖς χεροῖν εἶχε, καὶ τὰ παῖδεα τὰ πεογνὰ, ἀ κατελεοίπει, ἀνεκαλεῖτο, καὶ ἐστῷ ἐπεμέρφετο τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβαλλὼν, καὶ τὰ περὶ τὰς ΣἘλευσίδας χωρία πανέρημα ὅπτα ὑπὸ τῶν πολέμων, διοδεύων, δύο μόνις οἰκέτας ἐπήγετο· καὶ ταῦτα, φιάλας πέντε χρυσᾶς, καὶ κυμβία τέτλαρα μεδ' ἔστι τέχνη. 'Ο δὲ Ἀρσάκης (γηγαιός γὰρ ἦν, καὶ τὴν Δίαν ἐκ ἀστεριών τὴν ὄψιν ἐς τὸ βαρβαρικὸν) ἦχθετο, καὶ οὐγανάκτει πεζὸς βαδίζων, καὶ οὐξία 10 τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γάρ ὁ ἵππος αὐτῷ συνετεθνήκει, μιᾶς πληγῆς αἱμότεροι διαπαρέντες ὑπὸ Θρακού τίνος πελτασθεῖσι, ἐν τῇ ἐπὶ τῷ Ἀρσάκῃ προσώπῳ *Καππαδόκην συμπλοκῆν. 'Ο μὲν γάρ Ἀρσάκης ἐπήλαυνεν, ὡς διηγῆτο, πολὺ τῶν ἀλλων προσπεξοδημάτων. 'Υποσάς δὲ 15 ὁ Θρακός, τὴν πέλτην μὲν ὑποδὺς, ἀποσείεται τὸν Ἀρσάκην καυτόν. Οὔτε δὲ ὑποθεὶς τὴν σάρισσαν, αὐτόν τε διαπειρεῖται, καὶ τὸν ἵππον. 'ΑΝΤ. Πῶς οὖν τε, ὡς Κράτης, μιᾶς πληγῆς τέττα γενέσθαι; ΚΡΑΤ. 'Ράγα, ὡς Ἀντισθέτες. 'Ο μὲν γάρ ἐπήλαυνεν, εἰκοσίπηχύν τινα κόντον προβλημάτων. ὁ Θρακός δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρύσσατο τὸν προσβολὴν, καὶ παρῆλθεν αὐτὸν ἢ ἀκωκῆ, ἐς γοινὸκλάσας, δέχεται τὴν σαρισσὴν τὴν ἐπέλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ σέργου, ὑπὸ θυμῷ καὶ σφοδρότητος ἔστι τὸν διαπειροτατα, διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βεβῶνα 20 διαμπάξ, ἀχεις ὑπὸ τὴν προγήν· ὅρμας οὗν τι ἐγένετο· ὡς τὸν ἀνδρὸς, ἀλλὰ τὴν ἵππου μᾶλλον τὸ ἔργον. 'Ηγανάκτει δὲ ὅμως, ὅμοτιμῷ ἀν τοῖς ἄλλοις, καὶ οὐξία ἵππεις κατέται. — 'Ο δέ γε ὁ Οροίτης ὁ ἴδιωτης, καὶ πάντας ἀπαλός των πόδων, καὶ εὖλος ἐγάναι χαμαῖ, ωκεῖς οὐσιέντος βαδίζειν ἐδύνατο. 25 ΖΩΠΑΣΧΕΙΣ δὲ αὐτὸν ἀτεχνῶς Μῆδοι πάντες ἐπει ἀποβάσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀκροποδητοί, μόλις βαδίζεσθαι. "Ωρε ἐπει καλαβαλὰς ἔστιν, ἔκειτο, καὶ οὐδεμιᾷ μηχανῇ ἀνισασθαί ηθελεν, ὁ βέλ-

* Καππαδόκην.] I cannot account for this Accusative Case in *ην*, the Nominative being always, if I mistake not, Καππαδόξ, the Name of a River, from which Cappadocia was so called, and the Inhabitants Cap-

padoes. I cannot but think the Termination *ην* owing to an Error, in Transcribing. The Word must here, signify, the Cappadocian, i. e. The King of the Cappadocians.

τις. Ἐρμῆς ἀράμενος αὐτὸν, ἐκόμισεν ἔχει τρόδος τὸ πορφυρεῖον, ἕγω δὲ ἐγέλων. ἈΝΤ. Καγὰ δὲ, ὅτε κατήσει, ςδὲ ἀνέμιξα ἐμαυτὸν τοῖς ἄλλοις, ἀλλ' αὐτοῖς οἱ μάζουτας αὐτὸς, προσδεχαμῶν ἐπὶ τὸ πορφυρεῖον, προκατέλαβον χώραν, ὡς ἂν ἐπιτηδείως πλεύσαιμι. Παρὰ τὸν πλὴν δὲ, οἱ μὲν ἑδάκρυσόν τε, καὶ ἐναυτίων ἕγω δὲ μάλα ἐτερπόμην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ὦ Κράτης, καὶ Ἀντίσθεντος, τοιόταν ἐτύχετε ξυνοδοπόρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δακετῆς, ὁ ἐκ Πειραιῶν, καὶ Λάμπτις ὁ Ἀκαργάνης, ξεναγὸς ἀν, καὶ Δάμης ὁ Πλάσιος ἐκ Κορίνθου, συμκατήσταν· ὁ μὲν Δάμης ΙΟ ὑπὸ τῷ παιδὸς ἐκ Φαρμάκων αἰτοθανός ὁ δὲ Λάμπτις δὲ ἔρωτα Μυρτίῳ τῆς ἰταίρας, αἴποσφάξας ἐστόν. ὁ δὲ Βλεψίας λιμῷ ἀθλίος ἐλέγετο † αἴπεσκληκέναι, καὶ ἑδῆλος ὥχεδος ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέστατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκρινον ὃν τρόπον αἴπο- 15 θάνος.—Εἶτα τῷ μὲν Δάμηδι αἰτιώμενῳ τὸν υἱὸν, “Οὐκ ἀδικα μέντοι ἐπαθεῖς, ἐφη, ὑπ’ αὐτῷ, δο; τάλαιτα “ ἔχων ὅμης χίλια, καὶ τρυφῶν αὐτὸς ἐνεγκονταέτης ἀν, “ ὄκτωκαιδεκαῖτες νεανίσκων τέτταρας ὄβολοις παρεῖχες.”—
 “ Σὺ δὲ, ὦ Ακαργάνης (ἔγενε γάρ κάκεῖνος, καὶ κατηράτο 20 τῇ Μυρτίῳ) τί αἰτιᾶς τὸν ἔρωτα, σεαυτὸν δὲ οὐδεὶς τὸς μὲν πολεμίων οὐδὲ πώπολες ἐτρεστας· ἀλλὰ φιλοκινδύνων “ ἡγωνίζεις πρὸ τῶν ἀλλῶν· υπὸ δὲ τυχόντος παιδισκαρίου, “ καὶ δακρύσων ἐπιπλάσαν καὶ σιναγυμῶν, ἔαλως ὁ γενναῖος;”—
 “ Ο μὲν Βλεψίας γάρ αὐτὸς, ιανῆ κατηγόρει φθάσας πολλὴν 25 την ἀνιαν, ὅτι χερηματα ἐφύλαττε τοῖς μηδὲν προσηκεστι κληρονόμοις εἰς αὖ βιώσεσθαι ὁ μάταιος νομίζων.—Πλὴν ἐμοὶ γε οὐ τὴν τυχεῖσαν τερπναλὴν παρέσχον τότε γενόντες.---
 “ Άλλ’ οὐδη μὲν ἐπὶ τῷ γορίῳ ἐσμένε. Ἀποβλέπειν χρὴ, καὶ αἴπεσκληκεν πόρρωθεν τὰς ἀφίκιαμένας. Βαθαί, πολλοὶ γε 30 καὶ ποικίλοι, καὶ πάντες δακρύουντες, πλὴν τῶν νεογνῶν τρέτω καὶ ιητίων. Άλλα καὶ οἱ πάνι γεγερακότες ὄδυρονται. Τί τέτο; ἄρα τὸ † φίλτρον αὐτὸς ἔχει τῷ βίᾳ; τέτοιο οὐ τὸν ὑπέργυρων ἐρεσθαι βέλομαι.---“ Τί δακρύεις τηλικῆς τῷ αἴποθανῷ; τί ἀγανακτεῖς, ὦ βίλτιγε, καὶ ταῦτα, 35 “ γέρων ἀφιγμένῳ; ηπατιστεῦς ησθα; ΠΤΩΧ. Οὐ-

† αἴπεσκληκέναι.|| From
αἴπεσκλημάτι, exarēsto.

† φίλτρον.] Generally such
a Love-Potion as is prepared by

a Witch. So that the Meaning here seems to be, “ Are they befooled, or, bewitched
“ ed, with the Love of Life?”

“ δαμως. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ τὴν
το. ΔΙΟΓ. Ἄρα ὁν ἐπλάστεις, ἡτα ἀνιᾶ σε τὸ πολλῆν
τρυφῆν ἀπολιπόντα τεθνάντας; ΠΤΩΧ. Οὐδέν τοι εἴπον
ἀλλ’ ἔτι μὲν ἐγεγόνειν ἀμφὶ τὰ ἐνενήκοντα. Βίον δὲ
5 ἄπορον ἀπὸ καλάμιν καὶ ὄρμιας εἶχον, ἐς ὑπερβολὴν πτω-
χὸς ἀν., ἀτεκνός τε, καὶ προσέτι χωλὸς, καὶ ἀμυδρὸν βλέ-
πων. ΔΙΟΓ. Εἴτα τοι εἴπον ἦν, ζῆν πθελες; ΠΤΩΧ.
Ναί· ὥδη γὰρ ἦν τὸ φῶς, καὶ τὸ τεθνάναι δειδὸν καὶ φευχίεον.
ΔΙΟΓ. Παραποτείεις, ὡς γέρον, καὶ μειραχίευη πρὸς τὸ
10 χρεών, καὶ ταῦτα, ἡλικιώτης ἦν τὰ πορθμέας. Τί ἦν
ἄν τις ἔτι λέγοι περὶ τῶν νέων, ὅπότε οἱ τηλικύτοις φιλό-
ζωοι εἰσίν; Ής ἐχρῆν διώκειν τὸν θάνατον, ἀς τῶν ἐν τῷ
γήρᾳ κακῶν φάρμακον.”---Ἀλλ’ ἀπίστωμεν, μὴ καὶ τις
ἥμας ὑπίδηται, ἀς ἀπόδρασιν βαλεύοντας, ὅρων περὶ τὸ
15 γόμιον εἰλημένας.

ΔΙΑΛ. Α'. Αἴαντος καὶ Ἀγαμέμνονος.

The Contest about the Armour of Achilles ridiculed.

ΑΓΑΜ. Εἰ σὺ μανίς, ὡς Αἴαν, σεαυτὸν ἐφόγευσας,
† ἐμελίσας δὲ καὶ ἥμας ἀπαντας, τί αἰτιῇ
τὸν Ὀδυσσέα; καὶ πρώην ὅτε προσέβλεψας αὐτὸν, ὅπότε
ἡκε μανίευσόμενον, ὅτε πρόσειπτεν ἡξίωστας ἄνδρα συγρα-
5 θιώτην, καὶ ἰταῖρον· ἀλλ’ ὑπεροπτίκως, μεγάλα βαίνων, πα-
ρῆλθες. ΑΙΑΣ. Εἰκότως, ὡς Ἀγαμέμνονος αὐτὸς γάρ μοι
τῆς μανίας αἰτιῶ καλέσην, μόνῳ ἀλιξέτασθείς ἐπὶ τοῖς
ὅπλοις. ΑΓΑΜ. Ήξίας δὲ ἀνανταγώνιος εἶναι, καὶ ἀκο-
νιτὶ κρατεῖν ἀπάντων; ΑΙΑΣ. Ναί, τά γε τοιαῦτα.
10 οἰκεῖα γάρ μοι ἡ πανοπλία, τὸ διέψιον γέ γόσα. Καὶ
ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνως ὄντες, ἀπείπασθε τὸν ἀγῶνα,
καὶ παρεχωρήσατε μοι τῶν ἄθλων. Οὐ δὲ Λαέρτης, ὃν ἐγώ
πολλάκις ἐσώσας κινδυνεύοντα κατακεκόθαις ὑπὸ τῶν Φρυ-
γῶν, ἀμείνων ἡξίας εἶναι, ἐπιτηδειότερος ἔχειν τὰ ὄπλα.
15 ΑΓΑΜ. Αἰτιῶ τοι γαρύν, ὡς γενναῖς, τὴν Θέτιν, ἦ, δέον

[† ἐμελίσας.] Ajax is de-
scribed, by Sphocles, in his Tra-
gedy of that Name, as having
slaughtered a Flock of Sheep,
in a Fit of Madness occasioned
by his being disappointed of the

Armour of Achilles, and as ima-
gining, at the same Time, that
he was slaying the Grecian
Chiefs, who, he thought, had
not done him Justice.

σος τὴν κληρονομίαν τῶν ὄπλων παραδιδόναις συγγενεῖ γε ὅτι,
τι, φέροσσε, ἐς τὸ κοινὸν κατέθετο αὐτά. ΑἴΑΣ. Οὐκ
ἄλλα τὸν Ὄδυσσεα, ὃς * ἀντεποιήθη μόνος. ἈΓΑΜ.
Συγγράψων, ὡς Αἴαν, εἰς ἀνθρώπος ἦν, ὠρέχθη δόξης ἥδισε
πράγματος, ὑπὲρ δὲ καὶ ἡμῶν ἔκαστος κινδυνεύειν ὑπομένει, 5
ἔπει καὶ ἐκράτησι σε, καὶ ταῦτα παρὰ τὸ Τελοῦντος δικαστᾶς.
ΑἴΑΣ.

* αἰλιποιήθη.] When αἰλιποιέομαι hath its Genitive Case after it, it signifies vindico, as τῶν χρημάτων αἰλιποιέντας. But, when it is put without such a Case, as in this Place, Suidas says, it signifies the same as φιλονεικέων, αἰμολος; which is justly remarked.

+ Τελοῦντος δικαστᾶς.] It is odd, that Ovid mentions no Judges upon this Occasion, but the Græcian Chiefs, after Homer had, in the xith Book of his *Odyssæa*, said,

Παῖδες δὲ Τελοῦντος δικασταί
καὶ Παλλὰς Ἀθῆνη.

Homer, indeed, there, gives no Account, how the Trojans and Pallas came to be Judges; but yet Ovid, no Doubt, might have represented the Affair, as it was, since Cointus Smyrnæus, a much more modern Poet, found Means to let us know,

that, after the Burial of *Achilles*, his Mother, *Thetis*, publicly in the *Græcian* Camp, offered his Armour, as a Reward to whosoever had saved his Body, after he had been killed. Upon which, *Ajax* first set up his Claim, and appealed to *Idomeneus*, *Nestor*, and *Agamemnon*. Then *Ulysses* appeared against him; upon which, *Nestor* called *Idomeneus* and *Agamemnon* aside, and told them, that, let them adjudge the Armour to whom of the Two they would, they should incur the Displeasure of a great Part of the Army, as each had a strong Interest in the Hearts of the Soldiery; and, therefore, they had better leave the Decision of this Matter to some *Trojan* Captives, they, then, had among them, who certainly would be partial to neither Party, as they equally hated all the *Græcians*: And

Οἱ γὰρ δίκην ιθείαν ἐπὶ σφισὶ ποιήσονται.
Οὐ τινὶ ἡρῷ φέροντες, ἐπεις μαλὰ πάντας Ἀχαίας
Ίστον ἀπεκθαίρωσι, κάκης μεμνήσιος ἄτης.

Coint. Smyrn. Lib. V.

Thus in plain English:

Who will upon them a right Judgment form,
Not either favouring; since, alike, they have
The *Græcians* all, still in their Minds retaining
Their wretched Downfall.

G 3

But

ΑΙΑΣ. Οἶδα ἐγώ, τίς με κατεδίκασεν, ἀλλ' οὐ θέμις λέγειν τις πειρί τῶν Θεῶν. Τὸν γὰρ Ὀδυσσέα μὴ φέρει μισεῖν ἐκ αὐτοῦ δυναίμην, ὡς Ἀγαμεμνον, οὐδὲ εἰς αὐτήν μοι Ἀθηνᾶ τὸν ἵπιτάτοις.

But this Author gives no Account, how *Pallas* was concerned in this Affair; nor do I know, how she came to have a Hand in it (*Homer* and his Commentators being silent, upon the Point) except that she might have interposed, as she was the Patroness of *Ulysses* (as it abundantly appears from

Homer, that she was) or might have swayed the Opinions of the Judges, by Virtue of her Image which *Ulysses*, then, produced. *Ovid Met. Lib. xiii.*—A Friend hath observed, that by *Pallas*, may be meant, in *Homer*, the *Wisdom* and *Judgment* of the *Trejans*, in deciding this Matter.

ΔΙΑΛ. Λα' Μίνως καὶ Σωτράτε.

The Absurdity of Predestination.

MIN. Οὐ μὲν ληγῆς δέος Σωτράτος, εἰς τὸν Πυρεφλεγέντοις ἐμβεβλήσθω. Οὐδὲ ιερόσυλος υπὸ τῆς Χιμαίρας διασπασθήτω. Οὐ δὲ τύραννος, ὡς Ἐρμῆ, παρεὶ τὸν Τίλυν ἀπολαθεῖς, υπὸ τῶν γυπτῶν κειρέσθω καὶ αὐτὸς τὸ ηπαρ. Υμεῖς δὲ οἱ ἀγαθοὶ ἀπίλε καὶ τάχος εἰς τὸ Ἡλύσιον πεδίον, καὶ τὰς μακάρων οὐσίας καλοίκειτε, αὐτῷ ἀν δίκαια εἴποιεῖτε παρεὶ τὸν βίον. **SΩΣΤ.** Ακεσον, ὡς Μίνως, εἰ σοι δίκαια δόξων λέγειν. **MIN.** Νῦν ἀκέσων αὐθίς; οὐ γάρ ἐξελήλυχαι, ὡς Σωτράτε, πονηρὸς ἦν, καὶ τοσάτους ἀπεκλιούσ; **SΩΣΤ.** Ἐλύλεγματα μὲν, ἀλλ' ὄρα, εἰ δίκαιως κολασθήσοματι. **MIN.** Καὶ πάντα, εἴγε ἀποτίνει τὴν ἀξίαν δίκαιον. **SΩΣΤ.** Ομως οὐτε απόκριναι μοι, ὡς Μίνως· βραχὺ γάρ τι ἱρόσομαί σε. **MIN.** Δίγε, μὴ μακρὰ μάνοι, ὅπως καὶ τὰς ἄλλας διακρίνωμεν ἡδη. **SΩΣΤ.** Οπόσσα ἔπρατον εἰς τῷ βίῳ, πότερος ἐκὼν ἔπρατον, ή ἐπεκλωτό μοι υπὸ τῆς μοίρας; **MIN.** Υπὸ τῆς μοίρας δηλαδή. **SΩΣΤ.** Οὐκέν καὶ οἱ χειροὶ ἀπαλίεις, καὶ οἱ πονηροὶ δοκεύεις ημεῖς, ἐκείνη ὑπηρείειτε, ταῦτα δέωμεν; **MIN.**

† αποκρίναι.] Answer me. This, in Effect, means, *Dispute* or *Argue* with me: For the Method of Arguing by Question and Answer, laid down by

Socrates, and of which *Sistratus* here gives us a Sample, was in great Use, long after *Aristotle* invented *Syllogism*.

Nai,

Ναὶ, τῇ Κλωθοῖ, ἡ ἱκάσω ἐπέταξε γεννηθέντι τὰ πρακτέα.
ΣΩΣΤ. Εἰ δὲ τις αἴαγκασθεὶς ὑπὸ ἄλλῃ φονεύσειν τινα,
 ὁ δυνάμενος ἀνίδεγεν ἐκείνῳ βιαζόμενος (οὗτος δήμιος ἢ δορυ-
 φόρος, οὐ μὲν δίκαστη τωιςθεῖς, οὐ δὲ τυράννῳ) τίνα αἰτιά-
 σῃ τῷ φόνῳ; **MIN.** Δῆλον ὡς τὸν δίκαστην, ἢ τὸν τύραν-
 νον, ἐπεὶ καὶ δὲ τὸ ξίφος αὐτός ὑπηρετεῖ γὰρ τῷ δργανον δι-
 πρὸς τὸν Θυμὸν, τῷ πρώτῳ παρασχόντι τὴν αἰτίαν. **ΣΩΣΤ.**
 Εὔγε, ὡς Μίνως, ὅτι καὶ ἐπιδαψιλεῦ τῷ παραδείγματι.
 "Ἡν δέ τις ἀποσείλαντος τῷ δεσπότῳ, ἥκη αὐτὸς χρυσὸν ἢ
 ἄργυρον κομίζων, τίνι τὴν χάριν ἴστεον, ἢ τίνα εὑεργέτην ΙΩ
 αναγραπτίον; **MIN.** Τὸν πέμψαντα, ὡς Σώρατεῖς διά-
 κονος γὰρ ὁ κομίσας ἦν. **ΣΩΣΤ.** Οὐκέν δέ τις, πῶς ἄδικα
 ποιεῖς κολάζων ἡμᾶς ὑπηρέτας γενομένες, ὃν η Κλωθὼ προσ-
 ἔταττε, καὶ τέττας τιμῶν τὰς διακονησαμένις ἀλλοτρίοις
 ἀγαθοῖς; Καὶ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχοι τις ἄν, ὡς ἀνίδεγεν ΙΣ
 δυνατὸν ἵν τοῖς μείζω πάσσος ἀνάγκης προστίθαι γενομένοις.
MIN. "Ω Σώρατε, πολλὰ ἴδοις ἄν καὶ ἄλλα καὶ κατὰ λό-
 γον γενόμενα. εἰ ἀκριβῶς ἐξειλάζοις. Πλὴν ἀλλὰ σὺ τῷτο
 ἀπολαύσεις τῆς ἐπερωτήσεως, διότι καὶ ληγῆς μόνον, ἀλλὰ καὶ
 σοφιστίς τις εἶναι δοκεῖς.—"Απόλυτον αὐτὸν, ὡς Ἐρμῆ, καὶ ΖΩ
 μηκέτι καλαζίσθω.—"Ορα δὲ, μὴ καὶ τὰς ἄλλας νεκρὰς ἴρω-
 τῶν τὰ ὄμοια διδάξῃς.

ΔΙΑΛ. Λ'. Μένιππω, ἡ Νεκυομαντία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ:

This *Dialogue* contains a great deal more Matter, Humour, and Invention, than any of the foregoing. Here, the Imposture of Conjurers, especially of the *Magi*, or Persian Priests or Magicians, some Fictions of the Poets, some Abominations of the Heathen Religion, some Absurdities in the Doctrines of the Philosophers, and the Oppression and Villainy of wicked and tyrannical rich Men, are most humorously ridiculed, and severely lashed.

MEN. || Ω Χαῖρε μέλαθρον, πρόπυλα θ' ἐγίχειμης.
 Ως ἀσμενός σ' ἐσεῖδον, εἰς φάσος μολών,—
 ΦΙΛ.

|| Ω Χαῖρε, &c.] These Iambics are spoken by Hercules, upon his Return from Hell, in the Tragedy of Euripides called *Hercules run mad*. These very great Persons of Antiquity, Hercules,

ΦΙΔ. Οὐ Μένιππος ὅτος ἐστιν ὁ Κύων; ἢ μειῶν ἄλλος, * εἰ μὴ ἕγω παραβλέπω Μενίππης ὄλες. Τί δ' αὐτῷ βιδεῖται τὸ ἀλλόκοτον τῆς σχήματος, † πῖλος καὶ λύρα καὶ λεοντῆ; προστίλεον δὲ ὅμως αὐτῷ.---Χαιρε, ὦ Μένιππε. Καὶ πόθεν γῆμαι ἀφίξας; πολὺν γὰρ χρόνον ὃ πέφηγας ἐν τῇ πόλει.

MEN. † Ἡκω νεκρῶν κευθμῶν, καὶ σκότῳ πολας λιπῶν,
"Ιν' ἄδης χωρίς ὄκισται δεῶν.

ΦΙΔ.

cules, *Tiresias*, *Ulysses*, *Aeneas*, &c. being, as *Virgil* says,

— *Pauci quos aequus amavit*

Jupiter, aut ardens evexit ad æthera virtus. — And *Dis geniti*,

have all made the Tour of Hell, and are distinguished, as the most exalted Heroes, by the Privilege of their having been allowed to visit the Dominions of *Pluto*. It is, therefore, no small Humour, in *Lucian*, to dub his *Menippus* an Hero of the first Magnitude, by exhibiting him as having attained to that singular and most exalted Honour, and having conferred with *Tiresias* as well as *Ulysses* himself.

* εἰ μὴ ἔγω, &c.] If I do not mistake all Menippus's. This in the Greek, is a Sort of a Cant, or, at least, a common Expression; which may be imitated, in English, by this, If I have any Skill in Menippus's. *Grævius*, by the Authority of a MS. puts a full Stop after παραβλέπω, and writes it Μένιππος ὄλος, He is all over Menippus.

† πῖλος.] As the Lyre is to be referred to *Orpheus*, and the Lion's Skin to *Hercules*, who both went to Hell with these respective Habiliments; so is the πῖλος, or Cap, to be attri-

buted to *Ulysses*, of whom *Hofmannus* says, "Idem, ut Nobilis exprimeretur, pileatus pingi est solitus, quemadmodum & *Dioscurorum Nobilitatem* Pileis novimus adumbratam." — *Pierius Valerianus* speaks, to the same Purpose, in his Chapter *De Pilō*, which I will not allow the witty Reader to call his *Chapter of Hats*.

† Ἡκω νεκρῶν, &c.] The Words of *Polydore's Ghost*, in the Beginning of *Euripides's Hecuba*. I cannot find the two next Iambics, in which *Menippus* answers, in *Euripides*; and, therefore, am at a Loss, how to reconcile the Expression, καὶ θρασὸς τῷ νέῳ πλέον, in the latter, to a Classical Way of Speaking, or, indeed, to any satisfactory Sense. The other Translation by *Thomas Moor* (whom I take to be the great Sir *Thomas Moor* of England, *Erasmus's Friend*) renders those Words: Aque Audacia quam pro Juventa haud paululum impotenter, making τῷ νέῳ the Genitive Case of πλέον, considered as the Neuter Gender of the Comparative πλέων; so that, in a strict Rendering, he must mean πλέον νέῳ impotenter Juvene; that is, as I take it, stronger, or more vehement, than a Youth, that is, than the Energe ness

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποδανώ, καὶ τὸ παρχῆν αὐτοῖς εἰσικεν; ΜΕΝ.

Οὐκ ἀλλ' ἔτ' ἔμπινεν αἴδης μὲν ἰδέξατο.

ΦΙΛ. Τίς δὲ ἡ αἵτια σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδημίας; ΜΕΝ.

Νέότης μὲν ἐπῆρε, καὶ θράσος τὴν νέαν πλέον.

ΦΙΛ. Παῦσας μακάριε τραγῳδῶν, καὶ λέγε χτωσί πως ἀπλῶς, * καταβὰς ἀπὸ τῶν ιαμβέων, τίς οὐ τολή, τί σοι τῆς κατώ πορείας ἰδέστεν; ἄλλως γάρ οὐκ ηδεῖα τίς, οὐδὲ ἀσπάσιον οὐδός. ΜΕΝ.

† Ὡ φιλότης, χρειώ με κατήγαγεν εἰς αἴδαι,

Ψυχὴ

gerness of a youthful Mind. But I cannot see, how *πλέον*, being the Neuter Comparative of *πολὺς*, can signify *impotenter*; or how (should it be taken in its strict Sense of *plus* or *majus*) it can govern the Genitive Case of *τὴν νέαν*, because I can see no consistent Meaning in *Audacia major Juvene*; and, therefore, think the above Sense can scarce rise out of those Words, strictly and truly considered.—*Grævius* renders the whole Line, *Juventa, magisque juvenis Animus me impulit*, making *πλέον* an Adverb to be joined to *ἐπῆρε*.

Πλέον is often taken adverbially; and if, according to this Design, we should literally construe this Line thus, *Juventa incitavit m^η, atque Animus, or, Fiducia, Juvenis magis* “incitavit me,” it would, I think, be Sense; but still the Manner of Expression seems singular, awkward, and unclassical.—Not much less so appears to me the Taking of *πλέον* for *plurima*, as I have done; and, I think, I make the Expression still harsher, and the Meaning more unnatural, when

I consider *πλέον*, as the Neuter Gender of *πλεόν*, *plenus*, and understand, by *πλέον τὴν νέαν*, *full of the Youth*. But these are the only Lights, into which, beside those set forth by others, I can throw this Sentence; and would be glad to change any, or all, I have mentioned, for a better, as none of them satisfies me.

—The *MS.* has it, καὶ θράσος τὴν νέαν πλέον; which will make tolerable Sense thus, “Youth excited me, and the Courage of my Mind, still more.” The *MS.* is quoted by *Grævius*.

One Friend would render it thus in *Englisch*, “Youth, and Boldness πλέον greater than that of a Youth, hurried me.” And another approves of *πλέον νέαν*, “full of the Youth,” that is, “full of Confidence.” Because Youth is apt to be confident.

* *καταβὰς.*] Coming-down; because Tragical Iambics are a lofty Language.

† Ὡ φιλότης, &c.] *Menippus*, here, says, Ὡ φιλότης, from himself. The rest of these

two

Ψυχὴ χρησόμενον Θηβαίς Τειρεσίαο.

ΦΙΛ. Οὔτω· ἀλλ' ἐν παραπάνεις; ὃ γὰρ ἂν ἔτως ἐμ-
μέτρως ἐργάζωδεις πρὸς ἄνδρας φίλους. ΜΕΝ. Μὴ θαυ-
μάσῃς, ὡς ἴταιρε· νεώτερος γάρ Εὐριπίδη καὶ Ὁμήρως συγγενό-
μενος, ὃς οἰδ' ὅπως αὐτοπλήσθη τῶν ἐπῶν, καὶ αὐτόματα μοι
τὰ μέτρα ἐπὶ τὸ σόμα ἐρχεται.---Αταρ εἰπέ μοι, πῶς τὰ
ὑπὲρ γῆς ἔχεις, καὶ τί ποιεῖσιν ἐν τῇ πόλει; ΦΙΛ. Κανὸν,
χρήσιν, ἀλλ' οἷα καὶ πρὸ τῷ, ἀρπάζεσιν, ἐπιορκύσι, τυκο-
ιογλυφάσιν, * ὀβολοσατάσιν. ΜΕΝ. "Αθλοις καὶ κακοδαι-
μονεῖς οὐ γάρ ἴστασιν, οἷα ἔναγκος κεκύρωται παρὰ τοῖς
κάτω, καὶ οἷα κεχειρολόγηται τὰ ψηφίσματα κατὰ τῶν
πλησίων, ἀ, μὰ τὸν Κέρερον, οὐδεμία μηχανὴ τῷ διαφυ-
γεῖν αὐτές. ΦΙΛ. Τί Φίν; δεδοκταί τι νεώτερον τοῖς κά-
15 τῷ περὶ τῶν ἐνθάδε; ΜΕΝ. Νὴ Δία καὶ πολλαῖς ἀλλ' ὃ
Θέμις ἐκφέρειν αὐτὰ τρεῖς ἀπαντας, ύδε τὰ ἀπόρρητα
ἴξαγορεύειν, μὴ καὶ τις τὸ ημᾶς γράψεται γραφὴν ἀστείας
ἐπὶ τῷ Ραδαμάνθυος. ΦΙΛ. Μηδαμῶς, ὡς Μένιππε, πρὸς
τῷ Διὸς, μὴ φθονήσῃς, τῶν λόγων φίλῳ ἀνδρί. Πρὸς γάρ
20 εἰδότα σιωπᾶν ἔρεις, τάχ' ἀλλα, καὶ πρὸς μεμυημένον.
ΜΕΝ. Χαλεπὸν μὲν ἐπιτίτλεις τεκτίταγμα, καὶ ὃ πάλιν
ἀσφαλές. Πλὴν ἀλλὰ σὺ γε ἔνεκα τολμητέον.---Ἐδοξεῖ δὴ
“Τὰς πλησίας τάτες καὶ πολυχρημάτις, καὶ τὸ χεισίον
“ κατάκλειστον, ὥσπερ τὸν Δανάην, Φυλάτιοντας.”--

25 2. ΦΙΛ. Μὴ πρότερον εἰπης, ὡς γαδὲ, τὰ δεδογμένα,
πρὸιν ἔκεινα διελθεῖν, ἀ μάλιστ' ἀνηδέως ἀκέσταιμι σον· ητίς
αἰτία σος τῆς καθόδου ἐγένετο, τίς δὲ ὁ τῆς πορείας ηγε-
μών· εἴδος ἔξης ἀτε εἶδες, ἀτε ἡκυσας παρ' αὐτοῖς. Εἰκὼς

two Verses are spoken by Ulysses, Odyss. λ. v. 163.—But it is to be observed, that, though Lucian, here, uses the Word φιλότης for Amice, yet, almost every where else, it signifies either Amicitia, or, Amor.

† ἢ.] I take ἢ to be, here, Interrogative, as in Dial. xxxiii.
ἢ αξιοῖς, num existimas?

* ὀβολοσατάσιν.] The Verb ὀβολοσατέω is, as far as I can find, always rendered by fœneror. Nor do Writers of Lexi-

cons give us more of its Composition than ὀβολός, although it be plainly compounded of that, and ἵνημι, pondero, and, therefore, must signify to weigh the very Farthings; which is justly said of miserly Men, who are anxious about the most minute Parts of Gain.

+ ημᾶς γράψεις.] A Greek Idiom, κατὰ is understood. In Latin it is expressed, Tibi dicam scribam. T.r. in Phorm.

γάρ δὴ φιλόκαλου ὅντα σε, μηδὲν τῶν αἰξίων θέας η ἀκοῦς παραλιπεῖν. ΜΕΝ. Ὑπεργηλέον καὶ ταῦτα σοι. Τί γάρ ἀν καὶ ταθος τις, ὅπότε φίλῳ αὐτῷ βιάζοι; --- Καὶ δὴ πρῶτα, σοι δίειμι τὸν γνώμην τὴν ἐμὴν, καὶ ὅδεν ὄρμηθην ἀρδεῖ τὴν καλάβασιν. Ἐγὼ γάρ, ἄχρις μὲν ἐν παισὶν ἦν, 5 ἀκάλι. Ομήρου καὶ Ἡσιόδου * πολέμιος καὶ σαστεις διηγεμένων, καὶ μόνον τῶν ημιθέων, ἀλλὰ καὶ αὐτῶν ἥδη τῶν θεῶν, ἔτι δὲ καὶ † μοιχείας αὐτῶν, καὶ βίας, καὶ ἀρπαγῆς, καὶ δίκαιας, καὶ πατέρων ἑξελάσεις, καὶ ἀδελφῶν ‡ γάμες, πάντα ταῦτα ἥγεμην εἶναι || καλά, καὶ ό ταρέργως ἐκινέμην πρὸς αὐτά. 10 Ἐπεὶ δὲ εἰς ἄνδρας τελεῖς ἡρέσμην, πάλιν αὖ ἐνιαῦθα ἥκειν τῶν νόμων τάνατία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύειν, μήτε γασιάζειν, μήτε ἀρπάζειν. Ἐν μεγάλῃ δὲ καθεσήκειν ἀμφίβολίᾳ, όπου εἰδὼς ὅτι χρησαίμην ἐμαυλῶ. Οὔτε γάρ τὰς θεάς ἀν πολεῖς ἥγεμην μοιχεῦσαι, καὶ σαστά- 15 σαι πρὸς ἀλλήλας, εἰ μὴ ὡς περὶ καλῶν τέτων ἐγίνωσκον. Ὅτ' ἀν τὰς νομοθέτας τάνατία τέτοις παραιτεῖν, εἰ μὴ λυσθεῖεν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρου, ἕδοξε μοι ἐλθόντα παρὰ τὰς καλημένες τέττας φιλοσόφους, ἐγχειρίσας τε ἐμαυλὸν, καὶ δεη- 20 θῆναι αὐτῶν χειροθεαί μοι, ὅτι βλαστούτο, καὶ τίνα ὁδὸν ἀπλῆν καὶ βεβαιαν ὑποδεῖξαι τῇ βίᾳ ταῦτα μὲν δὴ φρονῶ προσοργεῖν αὐτοῖς. Ἐλεήθειν δὲ ἐμαυτὸν εἰς αὐτό, Φασι, τὸ δὲ πᾶν ἐκ τῆς καπνῆς βιάζομεν. Παρὰ γάρ δὴ τέτοις μάλιστα εὑρίσκουν ἐπισκοπῶν τὸν ἄγνοιαν καὶ τὴν ἀπορίαν 25 πλείσιν, ἀγε μοι τάχιστα χρυσὴν ἀσέδειξαν ὅτοι τὸν τῶν ἰδιωτῶν βίον. †† Ἀμέλει, †† ὁ μὲν αὐτῶν παρήνει τὸ πᾶν ἥδεσθαι, καὶ μόνον τότο ἐκ παντὸς μείνειν· τέτο γάρ εἴναι τὸ εὐδαιμόνιον. |||| Ὁ δέ τις ἐμπαλιν, πονεῖν τὰ πάντα, καὶ μοιχεῦν, καὶ τὸ σῶμα καλαναγκάζειν, ἐνπῶντα καὶ αὐχμῶν- 30 ια, καὶ πᾶσι δυσαρεσθῆτα, καὶ λοιδορούμενον, συνεχὲς ἐπιεῖ-

* πολέμιος, &c.] Such as of Jupiter against Saturn.

† μοιχείας,] Such as of Mars with Venus.

‡ γάμες.] Such as of Jupiter with Juno.

|| καλά.] Virtuous: For the Stoics called all virtuous Actions καλά, and the contrary, αἰσχρά.

§ εἰς πᾶν.] Senarius extat proverbialis, Καπνὸν γε φεύγων εἰς τὸ πᾶν περιέπεσον, in Plat. de Rep. Cognat.

†† Ἀμέλει.] Properly, Nec cura: And hence, etenim. Steph.

†† ὁ μὲν.] Ariippus.

|||| Ὁ δέ.] Any of the Cynics.

ἡσαψωδῶν τὰ πάνδημα ἐκεῖνα τὰ Ἡσιόδες περὶ τῆς ἀρετῆς
 § ἐπη, καὶ τὸν ἴδρωτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν.
 "ΑΛΛΩ. καταφροεῖν χρημάτων παρεκελεύετο, καὶ ἀδιά-
 φορον οἴεσθαι τὴν κτησιν αὐτῶν. 'Ο δέ τις αὖ πάλιν
 5 ἀγαθὸν εἶναι καὶ τὸν πλεῦτον αὐτὸν ἀπεφαίνετο.. Περὶ
 μὲν γὰρ τῷ * κόσμῳ τί χρὴ καὶ λέγειν; ὅσγε τὸ ιδέας,
 καὶ

§ ἐπη.] The following are they:

Τὴν μὲν τοὺς κακότητας καὶ ἥλαδόν ἐσιν ἔλεσθας
 Ρῆιδιώς ὀλίγη μὲν ὁδὸς, μαλαὶ δὲ ἔγγυθι ναῖες.
 Τὴν δὲ ἀρετῆς ἴδρωτα θέοι προπάραστεν Ἐθναῖς
 "Ἀδαναλοι. μακρὸς δὲ καὶ ὅρθιος οἰμὸς ἐπ' αὐτῷ
 Καὶ τερπχὺς τὸ πρῶτον ἐπην δὲ εἰς ἄκρον ἵκησι
 Ρῆιδην δὲ ἐπειδὴ πέλει. Hesiod. Op. de D.

Thus in literal English :

Vices, in Throngs, we may take in with Ease,
 Short is the Journey, and full nigh they dwell:
 But, in the road of Virtue, Toil and Sweat
 The immortal Gods have laid; long is the Path
 Thereto, and up-hill straight: And, at the first,
 'Tis rugged all; but, when the Top you gain,
 Thence smooth it lies. By a Friend.

* κόσμῳ.] The antient Philosophers affected to explain the Manner of God's making the World, and disputed, to maintain their several Opinions, upon this Point, with great Heat and Obstinacy.

+ ιδέας.] The Word ιδέα was commonly used, among the antient Philosophers, to signify that general Notion a Man hath of any Kind of Beings, or Things, as one hath a general Notion or Idea of an Horse, or a Tree, under which Notion or Idea, he doth not represent to himself any one particular Horse, or Tree, but can equally apply this Idea to any one of either Kind in the World. But

Plato, and others, in Imitation of him, have used the Term ιδέα to signify Causa; and that upon this Account, that God, before he had produced Things into Being, conceived and formed Ideas of the several Species or Sorts of Things he was to give Being to, and that, from such Ideas formed in the divine Mind, each Species of Things took its Existence. Hence, I say, this Word ιδέα hath been used to signify Causa; and hence Diogenes Laertius, talking of Plato, says, Τὰς δὲ ιδέας ὑφίσαλαι αἵτιας τίνας καὶ ἀρχας τῷ τοιαντ' εἶναι τὰ Φύσει συνέ-
 σωλα οἰσπερ ἐσὶν αὐτὰ.
 " He

καὶ τὰ αἰσθάντα, καὶ ἡ αἰτόμενης, καὶ κενά, καὶ τοιητόν τινα ὄχλον
ἐνομάστων ὁ σημέρας παρὰ αὐτῶν ἕκαστον ἐναιλίων. καὶ τὸ πάντων
δεῖναν αἰτοπώτατον, ὅτι περὶ τῶν ἐναιλίωντων ἔκαστος αὐτῶν
λέγων, σφόδρα πικάντιας καὶ πιθανές λόγιες ἐπορίζετο, * ἀσεμήτε
τῷ θερμὸν τὸ αὐτὸν περᾶγμα λέγοντι, μήτε τῷ ψυχρὸν αὐ-
τιλέγειν ἔχειν, καὶ πάντα εἰδότα σαφῶς, ὡς ἐκ τοῦ ποτε
θερμόν τι εἴη καὶ ψυχρὸν ἐν ταύτῳ χρέον. Ἀτεχνῶς δὲ
ἐπασχον τοῖς πυράζουσι τέτοιοι ὄμοιοι, ἀφίσι μὲν ἐπινεύουν,
ἄρτι δὲ, ἀπανεύων ἐμπαλιν. "Ετι δὲ πολλῷ τύτο ἐκείνων

" He lays down *Ideas* as certain *Causes* and *Principles*,
" from whence the Things,
" that subsist by Nature, are
" such as they are." And who-
ever reads *Plato's Parmenides*,
will find, that he useth the
Term *ἰδέα*, not only to signify
the several Species of Things,
which he lays down as *secondary Causes* under God, but also
to signify the *first Cause*, or
God himself. The *Ideas*, here,
mentioned, are those supposed
to have *originally* been in the
Divine Mind: Because *Lucian*,
in this Place, ridicules the Va-
nity of the Philosophers, in
pretending to account for the
original Causes of the several
Species of Beings that are in the
World.

‡ *αἰσθάντα.*] *Plato* also
asserted the Doctrine of *incor-*
poreal, or, *spiritual* Beings:

Δοκεῖ δὲ αὐτῷ τὸ Θεὸν, ὡς
καὶ τὴν ψυχὴν, αἰσθάντα εἴναι,
" He thinks that God, as also
" the Soul, is *incorporeal*."

Diog. Laert. Lib. iii. Segm. 77.

And *Plato* himself, in his *Po-*
liticon, says, Τὰ γὰρ αἰσθά-
τα καλλιστα ἔντα καὶ μέγιστα
λόγω μόνον, ἀλλω δὲ ἔδει,
δείκνυται. " For *incorporeal*
" Beings, as they are most

" transcendently beautiful and
" ample, are shewn by Reason
" only, and nothing else."

|| *ἀτόμες, καὶ κενά.*] In
these Words, he alludes to *Epi-*
curus's Manner of accounting
for the Origin of the World;
which was that of asserting,
That, from the Beginning, No-
thing existed, but *mere Space*,
and very minute Particles of
Matter, which he called *Atoms*,
and which, by Accident or
Chance, joined to one another,
and, in that vast *Void*, formed
themselves, by the Help of Mo-
tion, into the present Order of
Things, that is, into this
World, such as we see it. See
Lucret.—But what first put these
Atoms into Motion, so as to
join one to the other? Must it
not (even upon his own Hypo-
thesis) be the Almighty Power,
or God?

* ὥστε.] This Sentence, down
to ἔχειν inclusive, seldom fails
to puzzle a young Reader.
Wherefore, I give it, in literal
English, inserting explanatory
Words, as follows: " So that
" I could contradict . neither
" one Philosopher, maintaining,
" that the very Thing in *Ques-*
" *tion was hot, nor another*
" *asserting that the same Thing*
" *was cold.*

ἀτοπώτερον. Τὸς γὰρ αὐτὸς τέττας εὑρίσκον ἐπιτηρῶν, ἔναντιώταλα τοῖς αὐτῶν λόγοις ἐπιηδεύονταις. Τὸς γὰν καὶ αφρονεῦ παχαινεῖταις χρημάταν, ἵναν ἀπρὶξ ἐχομένας αὐτῶν, καὶ τῷρι τόκων διαφερομένας, καὶ ἵππι μισθῷ παιδεύσονταις, καὶ πάντα ἔνεκα τέττων ὑπομένονταις. Τός τε τὴν δόξαν ἀποβαλλομένας, αὐτῆς ἔνεκα πάντα ἐπιηδεύονταις. Ἡδονῆς τε αὐτὸν σχεδὸν ἄπαντας κατηγορεύονταις, ίδια δὲ μονῃ ταύτη τροπητημένας. Σφαλεῖς δὲ καὶ ταύτης τῆς ἐλπίδος, ἔτι μᾶλλον ἴδυσχέραινον, ημέρα παραμυθέμενον. Οεμαύλον, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέσει διαβεβοημένων αὐτόλιος τέ εἰμι, καὶ τάληθε; ἔτι αγνοῶ περιέχομας.

4. Καὶ μοὶ ποτε διαγευπιέντι τέττων ἔνεκα, ἔδοξεν ἐς Βαβυλῶνα ἐλθόντα, διηθῆται τινῶν μάγων, τῶν Ζωροάτις γεν μαθητῶν καὶ διαδόχων. "Ηκανον δ' αὐτὸς ἐπωδαῖς τε καὶ τελεταῖς τισιν ἀνοίγειν τε τὰ ἀδε τὰς πύλας, καὶ κατέχειν δὲ ἀν βράλωνταις ἀσφαλῶς, καὶ ὥπισσαν αὐθίς ἀναπέμπειν. Αριστον δὲ τὴν ἡγεμονίην εἶναι, παρα τινῶν τέττων διαπραξάμενον τὴν κατάβασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιωτίον, 20 μαθεῖν παρ' αὐτῷ, ἀτε μάνιες καὶ σοφεῖς, τίς ἐγιν ὁ ἄριστος θεός, καὶ δὲ ἀν τις ἔλοιτο εῦ φρονῶν. Καὶ δὴ ἀναποδίσας, * ὡς εἴχον τάχας, ἔτεινον εὐθὺς Βαβυλῶνα. Ἐλθὼν δὲ, συγγίνομαι τινι τῶν Χαλδαίων, σοφῷ ἀνδρὶ καὶ θεοπεισίῳ τὴν τέχνην, πολιῶ μὲν τὴν κόμην, γένεσιν δὲ μάλα σεμνὸν καθειμένων, τένομα δὲ ἦν αὐτῷ Μιθροβαρζόντης. Διηθεῖς δὲ καὶ καθικείενταις, μόλις ἔτυχον παρ' αὐτῷ, ἐφ' ὅτῳ βρέλοισι μισθῷ, καθηγήσασθαι μοι τὴς δόδος. Παραλαβὼν δὲ με ἀνηρ, πρῶτα μὲν ἡμέρας ἐνέσα καὶ εἴκοσιν, ἀμα τῇ σεληνῇ ἀρξάμενον, ἔλεε, κατάγων ἐπὶ τὸν Ἐυφράτην, ἐνθει πρὸς 30 ἀνατέλλοιται τὸν ἥλιον, ἥησίν τινα μακρὰν ἐπιλέγων, ἦς δὲ σφόδρα κατίκνον. "Ωσπερ γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτροχόν τι καὶ ως ἀσφαλὲς ἐφθέγγυτο· πλὴν αλλ' ἐώκει γέ τινας ἐπικαλεῖσθαι δαιμονας. Μετὰ

* ὡς εἴχον τάχας.] Stephanus judiciously observes, that τάχω, here, is not to be taken for *pissum*, but that the Phiale is of the same Nature with these usual ones, ὡς ἔκαστος εἴχει ἀξίας, and ὡς ἔκαστος εἴχει ἔργην; as every one had of

Worth, or of Strength. So, here, ὡς εἴχον τάχας signifies, as I had of Speed, that is, according to my Share of Speed; for, I suppose, Stephanus means that strictly speaking, τάχας is the Genitive Case of a Quantity understood.

γῆν τὴν ἐπωδὴν τρὶς ἀτ με τρὸς το πρόσωπον ἀποκλύσας
ἐπανήσει τάλιν, θέντα τὰν ἀπανθίσαιν τροσθέπων. Καὶ
σοία μὲν ἥμιν τὰ ἀκρόδρυα, τοῖον δὲ γάλα, καὶ μελίκρατον,
καὶ τὸ τε Χοάσπι οὐδὲ. Εὐνὴ δὲ ὑπαίθριον εἰπεῖ τῆς πόσας.
Ἐπεὶ δὲ ἄλις εἶχε τῆς προδιαιτήσεως τερι μέσας * νύκτας 5
ἐπὶ τὸν Τίγρην πολαμὸν ἀγαγών, ἐκαθηρέ τέ με καὶ ἀπέ-
μαξε, καὶ περιπήνυσε δαδί καὶ σκίλλῃ, καὶ ἄλλοις πλείσιν,
ἄμα καὶ τὴν ἐπωδὴν ἔκεινην ὑποτοιθορύσας. Εἶτα ὅλου με
† καλαμαγεύσας, καὶ περιελθὼν, οὐα μὴ βλαπτοίμεν ὑπὸ¹⁰
τῶν Φαινασμάτων, επανάγει ἐς τὴν οἰκίαν, § ὡς εἶχον
ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλεῦν εἴχομεν. Αὐ-
τὸς μὲν δὲ Μαγικὸν τὸν ἔδυ σολῆν, τὰ πολλὰ ἐοικυῖαν
τῇ Μηδικῇ. Ἐμὲ δὲ τύτοισι Φέρων ἐνεσκεύασε τῷ πλῷ
καὶ τῇ λεονīῃ, καὶ προσέτι τῇ λύρᾳ καὶ παρεκελεύσατο, ηγ
τις ἔρηται με τένορα, Μένιππον μὲν μὴ λέγειν, Ἡρακλία¹⁵,
δὲ, ἡ Οδυσσέα, ἡ Ὀρφέα. ΦΙΔ. Ως δὴ τί τότο, ὢ
Μένιππε; ἐγαρ συνίμη τὴν αἰτίαν ὅτε τὸ σχήματο, ψε
τῶν ὄνομάτων. ΜΕΝ. Καὶ μὴν πρόδηλον γε τότο, καὶ †
πανειλῶς ἀπόρρητον. Ἐπεὶ γὰρ ὅτοι πρὸ ἡμῶν ζῶντες ἐς
ἄδη || καλειληλύθεσαν, πηγεῖτο, εἴ με ἀπεικάσειεν αὐτοῖς, 20
ἔρδιως ἀν τὴν τὸν Αἰακὸν φρεάταν δικλαδεῖν, καὶ ἀκολύτως
παρελθεῖν, ἀτε συηθέτερον τραγικῶς μάλα παραπεμπόμε-
νον ὑπὸ τὸ σχῆματο.

5. "Ηδη δὲ δη μὲν ὑπέφανεν ἡμέρα, καὶ καλειλθόντες ἐπὶ τὸν
πολαμὸν, τερι ἀναγαγώντες ἐγιγνόμεθα. Παρεσκεύαζο δὲ²⁵
κύτῳ καὶ σκάφος, καὶ † ιερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὅσα.

* νύκτας.] The Plural number of νὺξ is frequently used, instead of the Singular. Sept.

† καλαμαγεύσας.] I think if there was such a Word, in Latin, as *magificans*, or, in English, as *bewizarding*, each would more exactly express καταμαγίσας, than *incantans doth*.

"Ενθ' ιερήια μὲν Περιμήδης Εὐρύλοχος τε
Εἶχον.

And,

Πρωτὰ μελίκρατα. — Hom. Odyss. Lib. xi.

H. 2

πρὸς:

§ ὡς εἶχον.] As I was: That is, just after being rubbed and purified. *Me* is understood: for *me habeo*, in Latin, is a similar Expression.

|| καλειληλύθεσαν.] Attice, pro καλειληλύθεσαν.

† ιερεῖα, καὶ μελίκρατα.] These Words are spoken, in Ridicule of Ulysses's Preparations in Homer:

τορὸς τὴν τελεῖην χρήσιμα. Ἐμβαλλόμενος ἐν ἀπαγτα τὰ παρεσκευασμένα, ότα δὲ καὶ αὐτοὶ

* Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.

Καὶ μίχρι μὲν τινῶν ὑπερφερόμεθα ἐν τῷ πολαρῷ. Εἴτα δὲ εἰστηλεύσαμεν ἐς τὸ ἔλων καὶ τὴν λίμνην, ἐς τὸν δὲ Ἑυφράτης αὐφανίζεται. Περιπιεθέντες δὲ καὶ ταύτην, ἀφικνέμεθα ἐς τις χωρίου ἔρημον καὶ ὄλωδες, καὶ αὐτῆις. Εἳς δὲ ἀποβάντες (πήγετο δὲ ὁ Μιθροθεαρξάντης) βόθρον τε ὀρυξάμεθα, καὶ τὰ μῆλα ἐσφάξαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπείσαμεν.
10 Ο δέ μάγω ἐν τοσύτῳ δάδα καιρομένην ἔχων, ὥκ ἐπ' οὐρανία τῇ φωνῇ, παμμέγεθες δὲ ὡς οἶος τε τὴν ανακραγών, δάκρυον τε ὅμοιον τάντας ἐπεβοᾶτο, καὶ ποιάς, καὶ Ἐρινύας, τὴν νυχίαν Ἐκάπτην, καὶ αἰπεινὴν Περσεφόνειαν, παραμήνης ἀμαρτιανήν παρεπιδίων, καὶ σηματικὰ δύοματα καὶ πολυτελλαβά.
15 Εὐθὺς δὲ πάλια ἐκεῖνα ἐσαλεύοι, καὶ υπὸ τῆς ἐπωδῆς τελαφωνίας ἀνερρήγνυοι, καὶ ἡ ὄλαχη τῆς Κερβερίης πορέθεν ηκείοι, καὶ τὸ πράγματα ὑπερκάτυφες τὴν καὶ σκυθωπόν.

* **Βαίνομεν, &c.]** This Verse is also taken from Homer, ib.—Stephanus observes, concerning the Word θαλερὸν, in this Line, that it is generally explained by διύγρον, wet; but, says he, “Commodius uberes lacrymas ibi intelligere posse: sumus quae magna ubertate ex oculis profunduntur, ut Frondes ex Arboribus.” Perhaps, he would have accounted for the Metaphor, still more naturally, if he had said, “Ut Gemmæ ex Arboribus, as Buds break out of Trees.”

+ καὶ νυχίαν, &c.] Here is an Heroic Verse, which, whether it stands thus in any Poet, is what I do not know. I am apt to think that Lucian pieced it together out of two Fragments of different Veries, as he hath done that in *Charon*.

Νήσῳ ἐν αμφιρότῃ, βασιλεὺς δέ τις εὑχεῖται σίτας.

But it seems a little strange to me, that he should make Use of the Epithet αἰπεινὴς; and, till I can find a good Authority for his so doing, I shall believe he should have writ it ἐπαίνης, because Homer, Il. Lib. ix. hath it,

Κικλήσκες Ἀΐδην καὶ ἐπαίνης Περσεφόνειαν;
And again, Odyss. xi.

‘Ιφθίμω τ’ Αΐδην καὶ ἐπαίνη Περσεφόνεια,
and every where else in the same Manner. Besides this, the Epithet ἐπαίνης, horrendam, seems much better applied to Proserpine, than αἰπεινὴς, excelsam.

* Ἐδδεισεν δ' ὑπένερθεν αἴναξ ἐνέρων ἀΐδωνεύς.

Καλεφαίνετο γὰρ ἥδη τὰ πλεῖστα, καὶ ἡ λίμνη. καὶ ὁ Πυριφλεγέδων, καὶ τὸ Πλέστων· τὰ βασίλεια. Καλελθόντες δὲ τὸ σώμα τὸν μὲν Ραδάμανθον εὔρομεν τεθνεῶτα μικρὸν δεῖν ὅπο τῷ δέρει. Ὁ δὲ Κέρβερος ὄλακτος μέν τοις, 5 καὶ τὸ παρεκίνησε ταχὺ δέ με κρέσται τὴν λύγαν, παραχρῆμα ἐκοιμήθη ὑπὸ τῷ μέλεις. Ἐπεὶ δὲ πρὸς τὴν λίμνην ἥλθομεν, μικρὸν μὲν ὃδ' ἐπειραιώθημεν, οὐ γὰρ ἥδη πλῆρες τὸ πορθμεῖον, καὶ οἵμωγῆς ἀνάπλεον. Τραυματίοις δὲ πάντες ἐπέπλεον, οὐ μὲν τὸ σκέλος, οὐ δὲ τὴν κεφαλὴν, οὐ δὲ ἄλλο· 10 τὸ τι συλλετριμένον. ἐμοὶ δοκεῖν ἔκ τινος πολέμου παρόντες. Ὁμως δὲ τὸν ὁβέλτιτον Χάρων, ὃς εἶδε τὴν λεονῆν, οἰηθεῖς με τὸν Ἡζακλέα εἶναι, ἐσθέξατο με, καὶ διεπόρθμευσέ τε ἄσμενον, καὶ ἀποβᾶτο διεσήμανε τὴν ἀτραπόν.

6. Ἐπεὶ δὲ ήμεν ἐν τῷ σκότῳ, προήνει μὲν ὁ Μιθροβαρ- 15 ζάνης. Εἰπόμεν δὲ ἐγώ κατόπιν ἔχόμενος αὐτῷ, ἵνας πρὸς λειμῶνα μέγιστον ἀφικνέμεθα τῷ ἀσφοδέλῳ καλάρυτον. Ἐνθα δὴ περιεπέτοντο ημᾶς ἡ τετριγυῖα τῶν νεκρῶν αἱ σκιαί. Καὶ ὀλίγον δὲ προσόπες, παρεγενόμεθα πρὸς τὸ τῆς Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ θρόνος τινὸς 20 υψηλὸν καθήμενος. Παρεισήκειταν δὲ αὐτῷ Ποιναὶ καὶ τὸν Ἀλάγορες, καὶ Ἑρινύες. Ἐτέρωθεν δὲ προσκύνοντο πολλοὶ τινες ἴρεζοις ἀλύστις μακρῷ δεδεμένοις. Ἐλέγοντο δὲ εἶναι μοιχοὶ, καὶ πορνοβοσκοὶ, καὶ τελάναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοιεπτοί ὄμιλοι τῶν πάντα πυκάνθιων ἐν τῷ 25 βίῳ. Χωρὶς δὲ οἵτε πλάστιοι καὶ τοκογλύφοι προσήνεσαν, ὀχροὶ, καὶ προγάστορες, καὶ ποδαγροὶ, τὰς κλοιοὺς ἐκαγόντες αὖταν

* Ἐδδεισεν, &c.] H. m. II.
Lib. xix. Upon the Shock given
to the Earth by the Battle of
the Gods near Troy.

† ὄμως.] Nevertheless: That
is, though every Thing appear-
ed frightful to deter us

‡ παρεκίνησε.] Παρακινέω
is generally taken, in a Passive
Sense, and signifies, indecoore-
movere; and, from thence, it
signifies, mente emovere, or in-
furorem-movere. Steph.

§ τετριγυῖα.] Jetting upon:

—— Ψυχὴ δὲ κατὰ χθονὸς
ἥντε κακιός,

"Οχεῖο τετριγυῖα. II. xxiii.
v. 101.

|| Ἀλάγορες.] The Gram-
marians agree that Ἀλάστωρ
signifieth an evil Genius, who
inflicts upon Men ἄλαστα, not-
to-be-forgotten, that is, grievous
Punishments. Steph.

† κλοιόν, καὶ κόρακα.]
Κλοιός, a κλείω clando, a
Neck-Yoke. — Steph. — The
κόραξ

τῶν καὶ πόρακα διάλαντον ἐπικείμενος. Ἐφεγὼ τες ὅν ὥμεις ἔστημεν τε τὰ γιγνόμενα, καὶ ἀκέδομεν τῶν ἀπολογημένων. Κατηγόρουν δὲ αὐτῶν καινοῖς τινεσ καὶ παράδοξοις εὗτορες. ΦΙΛ. Τίνες ὅτοι ωρὸς Διός; μὴ γάρ ὀκνησης καὶ τόπο τοιοῦτον.
 5 MEN. Οἰσθά ως ταῦτασι τὰς ωρὸς τὸν ὥλιον ἀποδειλεύμενας σκιάς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάντι μὲν ὄν. MEN. Αὕτα τοίνυν ἐπειδὴν ἀποθάνωμεν, κατηγορεῖτε, καὶ καταμαρτυρεῦστε, καὶ διελέγχυστε τὰ πεπραγμένα ὥμειν παρὰ τὸν βίον καὶ σφόδρα τινεσ αὐτῶν αἰξιόπιστοι δοκεῖσιν,
 10 ὅπτε ἀνίστησαι, καὶ μηδέποτε ἀφιεῖμεναι τῶν σωμάτων. Ο δέ ὅν Μίνως ἐπιμελῶς ἐξεῖλαζεν ἀπέπειρτες ἕκαστον ἃς τὸν τὸν αὐτοῦ περιβόλον, δίκην ὑφέξεντα καὶ ἀξίαν τῶν τελομηρέων καὶ μάλιστα ἐκείνων ὥπλιστο τῶν ἐπὶ πλάτοις τε καὶ ἀρχαῖς τείνωμένων, καὶ μονογυρῇ καὶ προσκυνεῖσθαι περι-
 15 μενόντων, τὴν τε ὀλιγοχρόνιον ἀλαζωνείαν αὐτῶν, καὶ τὴν ὑπεροφίαν μυστατόμενῳ, καὶ ὅτι μὴ ἐμέμνητο, θνητοῖς τε ὅντες αὐτοῖς, καὶ θνητῶν ἀγαθῶν τείνυκότες. Οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλάτυς λίστα, καὶ γένη, καὶ δυναστίας) γυμνοὶ κάτω νενευκότες, παρειγήκεισαν, ὥσπερ
 20 τινα ὄνειρον ἀναπειπαζόμενοι τὴν παρὰ ὥμειν εὐδαιμονίαν· ἣς εἶλογε ταῦθ' ὅρῶν, ὑπερίχαιρον, καὶ εἴ τινα γνωρίσαιμεν αὐτῶν, πρεστιών ἀν ὑσυχῆ πας ὑπερίμηντος, ¹⁶ Οἴσθοντες
 25 “ παρὰ τὸν βίον, καὶ ὥλικον ἐφυσάστο τότε, * ὥνικα πολλοὶ μὲν ἔνθει ἴστι τῶν προθύρων παρειγήκεισαν, τὴν πρόσοδον αὐτῷ περιμένοντες, ὥθεμενοι τε καὶ ἀποκλειόμενοι
 “ πρὸς τὸν οἰκεῖον· ὁ δὲ μόγις ἀν πότε ἀνατείλας αὐτοῖς
 “ προφυρεῖς τις, ἡ περίχειρος, ἡ διαποίκιλθ, εὐδαιμονίας
 “ τας φίλοις καὶ μακαρίεσ αἰποφαίνει τὰς προσειπόντας, ὡν τὸ
 “ σῆθος ὧν τὴν δεξιὰν προσείνας δοίη καταφιλεῖν.” — Ἐκεῖ-
 30 γοι μὲν ὅν ὥμειλο ἀκένθησεν.

7. Τῷ δὲ Μίνωῃ μίσα τις καὶ πρὸς χάριν ἰδικάσθη δίκη. Τὸν γάρ τοις Σικελιώτην || Διογύσιον, πολλὰ καὶ ἀνόσια ὑπό

τε

κόραξ was, probably, some massy Iron, having a Beak like that of a *Crow*, and thereby, fitted to pierce and break through any Thing that was solid and strong. We call that Sort of iron Handspike, with which

we break up Quarries, “ a “ *Crow*.”

***ὥνικα.**] *Quando*, or *quum*: *ἐνεκα*, *quia*, or *Causā*.

|| **Διογύσιον.**] This was *Dios*-
ysius II. of Sicily, a most in-
human

τε Δίωιθος κατηγορηθέντα, καὶ τὸν τῆς σοᾶς καλαμάρην τηρηθέντα, παρελθὼν Ἀρίστιππος ὁ Κυρηναῖος (ἄγνοι δὲ αὐτὸν ἐν τῷ μηνὶ, καὶ δύναται μέλισσον ἐν τοῖς κάτω) μικρὴ δεῖγμη τῇ Χιμαίῃσα προσδεδέντα, παρέλυσε τῆς καλαδίκης, λέγων πολλοῖς αὐτὸν τῷ * πεπαιδευμένῳ πρὸς αργύριον γε
νίσθας.

human Tyrant. After the wicked Practices.

Death of his Father, *Dionysius I.* he gave himself up intirely to Revelling, and the Massacre of his Subjects. Upon this, *Dion*, Brother to his Father's second Wife, a Man of great Humanity, Learning, Military-Skill, and Spirit, formed a Design to dethrone him; but, upon the Tyrant's discovering it, he fled to *Corinth*, and, returning thence with sufficient Forces, deposed him, and made him fly to the *Locrrensians*, a People of *Italy*, then in Alliance with him. Here, by villainous Methods, he got the supreme Power into his own Hands, and then rioted, ravished, robbed, and murdered, as he had before done, at *Syracuse*. At length, when he was determined to make a general Slaughter, his Forces were opposed and routed, and he himself obliged to fly back again to *Sicily*, where he surprized *Syracuse*, and, once more, made himself Master of it. Upon this, *Dion* formed a second Conspiracy, which took Effect: For he obliged the Tyrant to fly to *Corinth*, where, that he might no longer appear formidable, and so preserve his Life, he turned Buffoon and School-master. *Died. Sicul. Lib. xvi. and Justin, Lib. xxi.*—His being reduced, to live the Life of a School-master, seems a manifest Judgment upon him, for all his

+ ὑπὸ τῆς σοᾶς.] Probably, *Lucian*, here, means to insinuate, how contrary the strict Morality and Principles of the *Stoics* were to the enormous Practices of *Dionysius*, who thought himself, as it were, licensed to do what pleased him, from the Doctrine of *Aristippus*, who frequented his Court, and, being an *Epicurean* Philosopher (that is, a wicked Madman) held, That Nothing was good, but Self-Gratification, or Pleasure; Nothing evil, but Pain of Body or Mind: A monstrous Doctrine, that plainly encourages Men to let all their depraved and violent Appetites loose upon one another, loosens all the Ties of Virtue, and Bonds of Society, and tends to make Mankind a Multitude of Fiends and Monsters.

* πεπαιδευμένων.] *Plutarch* says that, *Dionysius's* Palace was very dusty because many Mathematicians, who studied there, drew their Figures in Sand. He certainly was a Lover and Encourager of Learning and learned Men; for he heard *Plato*, with great Pleasure, and esteemed him so highly, as to promise him a considerable Tract of Land, to set up his new Form of Government in. *Archytas*, the great Mathematician, and *Pythagorean* Philosopher, had a vast Influence over him:

νέσθαι δεξιόν. Ἀποσάντες δὲ ὅμως τὴν δικαγηίαν, πρὸς τὸν
κολακήριον ἀφικνέμεθα. Ἐνδα δὲ, ὡς φίλε, πολλὰ καὶ ἐλε-
εινὰ ἦν ἀκέσαι τε καὶ ἴδειν μασίγων τε γὰρ ὅμεροφε-
τῆκτο, καὶ οἱμωγὴ τῶν ἐπὶ τῷ πυρὸς ὄπλωμένων, καὶ τὸ σρέ-
5 Ελαί, καὶ κύφωνες, καὶ τρυχοί, καὶ ἡ χίμαιρα ἐσπάρατε, καὶ
ὁ Κέρβερος ἐδάρδαπτε ἐκολάζοντο τε ἄμα πάντες, βασι-
λεῖς, δέλτοι, σαλεάπαι, πέντες, πλάστοις, πιλωχοί καὶ με-
τέμελε πᾶσι τῶν τελολημηνῶν. Ἐνίς δὲ αὐτῶν καὶ ἔγω-
ρίσαμεν ἴδιοντες ὅπόσοις ἥσαν τῶν ἔναγχως τελευτηκότων.
10 οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπεγρέφοντο. Εἰ δὲ καὶ προσβλέποντες,
μάλα δυλοπρεπές τι καὶ κολακευτικόν καὶ ταῦτα, πῶς οὖτε,
βαρεῖς ὅντες, καὶ ὑπερόπλαι παρὰ τὸν βίον; — Τοῖς μέν τοι
πέντεσιν ἡμιέλεισα τῶν κακῶν ἐδέδοι, καὶ διαναπαυόμενος
πάλιν ἐκολάζοντο.

15 8. Καὶ μὴν κάκεῖνα εἶδοι τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν
Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν
γυγενῆ Τίλυδον Ἡράκλεις, ὅσθι; ἔκειτο γὰρ τόπου ἐπέχων
ἀγρῷ. Διελθόντες δὲ καὶ τάττες, ἐς τὸ πεδίον ἐσβάλλομεν
τὸ Ἀχερόντον· ἐνρίσκομέν τε αὐτόδι τὰς ἡμιδένες τε καὶ
20 τὰς ἡρώινας, καὶ τὸν ἄλλον ὅμιλον τῶν νεκρῶν, κατὰ ἔθνη καὶ
φύλα διαιώμέντες· τὰς μὲν παλαιάς τινας καὶ εὐρωτινὰς,
καὶ, ὡς φησιν "Ομηρῷ, ἀμενιώτες· τὰς δὲ νεαλεῖς καὶ συνεγγυ-
κότας, καὶ μάλιστα τὰς Αἴγυπτιν αὐτάς, διὰ τὸ πολυπαρ-
κεῖς τῆς * ταριχείας. Τὸ μέν τοι διαγινώσκειν ἔκαγον, ό-
25 πάνταν τι ἦν ἔρδιον· ἀπαντεῖς γὰρ ἀτεχνῶς ἀλλήλοις γίνονται
ὅμοιοι,

him: And Aristippus used to tell him, to his Face, That he frequented his Court, because he wanted Money from him. Χρημάτων δεόμενὸς παρὰ σὲ ἔκω, says he. To which, in Particular, Lucian probably, here, alludes. See Diog. Laert. in Plat. and in Aristip.

† τρέβλαι, καὶ κύφωνες.] Στρέβλη, properly, signified a wooden Instrument, with which, by the Help of Wedges, Ship-Carpenters brought the Planks of Ships close to the Timbers. It was so called, from τρέψων

vertio, and was also made Use of to press Men, in Order either to torture, or put them to Death. *S. p.* Κύφων was another Instrument, “quo vinciebantur aut torquebantur “ Nocentes,” as Stephanus observes: And, as it was so named from κύπτω pronuntiatio, or, incurvo, it, probably, was some Sort of an Instrument that brought the Neck and Knees together, resembling the Punishment of Tying Neck and Heels, used to our Soldiers.

* ταριχείας.] The antient Egyptian embalmed their Dead in

ὅμοιοι, τῶν ὅσέων γεγύμνωμένων· πλὴν μόγις καὶ διὰ πολλῆς
αιραθεωρεῖται αὐτὲς ἐγνώσκομεν. "Ἐχειλο δὲ ἐπ' ἀλλήλοις
ἀμαυροὶ καὶ ἄσημοι, καὶ ὑδὲν ἔτι τῶν παρ' ἡμῖν καλῶν φυ-
λάττοιται. "Ωρε πολλῶν ἐν ταῦτῷ σκελετῶν κειμένων, καὶ
πανταν ὅμοιαν, καὶ φοβερόν τι καὶ διάκενον δεδορκότων, καὶ
γυμνιὰς τὰς ὁδὸντας προφαινόντων, ἥπόρουν πρὸς ἴμαυλὸν, ὡς
τινὲς διακρίναμι τὸν Θερσίτην ἀπὸ τῆς καλᾶς Νιγρέως, η τὸν
μελαίτην" Ἰρον ἀπὸ τῆς *Φαιάκων Βασιλέως, η Πυρρίαν
τὸν μάγειρον ἀπὸ τῆς Ἀγαμέμνονος. Οὐδεν γάρ ἔτι τῶν
παλαιῶν γυναικομάτων αὐτοῖς παρέμενεν, ἀλλ' ὅμοια τὰ 10
ὅσα ἦν, ἀδηλα καὶ † ἀνεπίγραφα, καὶ υπ' ὑδενὸς ἔτι διακρί-
νεσθαι δυναμένα.

9. Τοιγάριοι ἕκεῖνα ὅρῶνται, ἐδόκει μοι ὃ τῶν αὐθεώπων
βίοι πομπὴ τινὶ μηχανῇ προσεστοκέναι, ἢ χορηγεῖν δὲ καὶ δια-
τάττειν ἔκαστα ἡ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευ- 15
ταῖς σχήματα προσάπλεσα. Τὸν μὲν γάρ λαβεῖσα ἡ
τύχη, Βασιλικῶς δισκεύασε πιάραν τε ἐπιθείσα, καὶ δο-
ρυφόρης παραδεῖσα, καὶ τὴν κεφαλὴν σέψασα τῷ διαδήμα-
τι· τῷ δὲ, οἰκέτῃ σχῆμα περιέθηκε· τὸν δέ τινα, καλὸν
εἶναι ἐκόσμησε, τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασε· 20
πανιδαπτὸν γάρ οἷμας δεῖ γενέσθαι τὴν θέαν. Πολλάκις
δὲ διὰ μέσους τῆς πομπῆς μελέσαλε τὰ ἐνίων σχήματα, ως
ἴδσα εἰς τὸ τέλος διαπομπεύσας, ὡς ἐτάχθησαν, ἀλλὰ
μηλαμφίσασα, τὸν μὲν δὲ Κροῖσον ἡγάγκασε τὸν τὴν οἰκέτῃ
καὶ αἰχμαλώτῳ σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον, τέως 25
ἐν τοῖς οἰκήταις πομπεύοντα, τὴν || Πολυκράτες τυραννίδα
μεί-

in such a Manner, that the Bodies remain intire, even to this Day, as they are frequently found, in their Tombs.

* Φαιάκων Βασιλέως.] Alcineus.

† ἀνεπίγραφα.] *Ti ulis-ca-rentia*, that is, wanting-Marks-of-Distinction, whereby they may be known from any other Bones.

‡ χορηγεῖν.] *To do the Office of a χορηγός*; who was the Person appointed to manage the Athenian Players, Dancers,

and Musicians, and had the Direction of their Dresses and Performances, either on the Theatre, or upon the public Festivals and Solemnities. He also was to find them in all Necessaries. Potter and Steph.

§ Κροῖσον.] See your Dictionary.

|| Πολυκράτες.] The Story of Polycrates is very extraordinary, and is related, to this Purpose, in the iid Book of Herodotus.—He first seized upon Samos, then conquered many of the

μελεπέδουσε, καὶ μέχρι μὲν τὸν εἶαστε χρῆσθαις τῷ σχῆμαῖς. Ἐπειδὰν δὲ ὁ τῆς πομπῆς * καιρὸς παρίθη, τηνικαῦτα ἔκαστος ἀποδὺς τὴν σκευὴν, καὶ ἀποδυσάμενος τὸ σχῆμα μελά τὸ σώματόν, ὥσπερ ἦν πρὸ τοῦ, γίγνεται ⁵ μηδὲν τὸ πλησίαν διαφέρων. "Ενιοι δέ υπ' αὐγωμοσύνης, ἐπειδὰν † ἀπαίδη τὸν κόσμον ἐπιρᾶσσαν τύχη, ἄχθοισι γε, καὶ ἀγανακτίσουν, ὥσπερ οἰκείων των γερισκόμενος, καὶ οὐχ ἀπὸς ὀλίγον ἐχρήσαντο ἀποδιδόντες. Οἵματι δὲ καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐωρακέναι τὰς τραγικὰς ψποκεῖλας ΙΩΤΑΤΥΣ πρὸς τὰς χρείας τῶν δραμάτων, ἀρίτι μὲν Κρέοντας, ἐνὶσθε δὲ, Πριάμος γιγνομένης, ἢ Αγαμέμνονας, καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἐμπροσθεν μαλακοῖς σεμνῶς τὸ τέλος Κέρκρων ἢ Ἐρεχθίων σχῆμα μιμησάμενος, μὲν ὀλίγον οἰκέτης προπλήθεν ὑπὸ τῆς ποιητῆς κεκελευσμένων. "Ηδη δὲ

the *Aegean Islands*, and took several Towns upon the Coast of *Asia*; and all this, without the least Interruption of his Success. Upon which, *Amasis*, King of *Egypt*, sent him a Message, to desire he would throw away whatever he had of greatest Value, and the Loss of which would most afflict him, for that his Successes were too extraordinary, and must be followed by some terrible Disaster, if he did not inflict upon himself a Share of the Misfortunes, which necessarily attended this Life. Upon this, *Polyrates* took an Emerald Signet of inestimable Value, and, getting into a Boat, went out to a good Distance from *Samos*, and there dropped it into the Sea, before many Witnesses. In four or five Days after, he had a Present made him of a fine Fish, in the Belly of which was found this very Signet. Of which surprising Piece of Fortune, when *Amasis* had been informed, he instantly sent Ambassadors to *Polyrates*, by whom he renounced all future Commerce and Friend-

ship with a Man, who must come to some dreadful End. His Apprehensions were, in the End, verified; for *Orætes*, Governor of *Sardis*, under *Cyrus*, having, by Way of a Lure, invited *Polyrates* to come and accept of a great Treasure he had at his Service, whereby to push on his Conquests: *Polyrates*, thereupon, created his Secretary, *Mæandrius*, Regent, in his own stead, and went to wait upon *Orætes*, who instantly seized and crucified him. And, thus, did *Mæandrius* get the Possession of his Crown.—*Hecatæn* mentions nothing of *Mæandrius*'s betraying him to *Orætes*, as *Lucian* gives us to believe, in *Charon*; and, I doubt, whether any History, we have now extant, gives that Account.

* καιρὸς παρίθη.] That is, "when this Life is ended."

† ἀπαίδη ἡ τύχη.] That is, "when, at the Hour of Death, Men must part with all their worldly Possessions."

πέρας ἔχοντι τῷ δράματος, ἀποδυσάμενος ἐκαῖτος αὐτῶν τὸν χρυσόπατον ἵκεινται, καὶ τὸ προσωπεῖον ἀποθύμενον, καὶ καλαβὰς ἀπὸ τῶν ἐμβαῖῶν, τείνεις καὶ ταπεινὸς περιέρχεισαι, ωκεῖτον Ἀγαμέμνων ὁ Ἀτρέως, ὥδε Κρέων ὁ Μενοικέως, ἀλλὰ τὸ Πᾶλος Χαρικλέας Σηκιεὺς ὄνομαζόμενος, 5 ἡ Σάτυρος ὁ Θεογείτονος Μαραθώνος.—Τοιαῦτα καὶ τὰ τῶν ἀνθρώπων πράγματα ἐγίνονται, ὡς τότε μοι ὅρῶνται ἔδοξεν.

10. ΦΙΛ. Ἐιπέ μοι, ὁ Μένιππε, εἰ τὰς πολυτελεῖς τάττες καὶ ὑψηλὲς τάφες ἔχοντες ὑπὲρ γῆς, καὶ στήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα, ὥδεν τιμιώτεροι παρὰ αὐτοῖς εἰσιν.¹⁰ τῶν ἴδιων νεκρῶν; MEN. Ληρεῖς, ὡς ὅτος. Εἴ γαρ ἔθεασι τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κάρα τὸν ἐκ τῆς τάφου περιβόητον, ἐν οἴδα, ὅτι ὡκεῖται ἐπαύσω γελῶν. Όταν ταπεινῶς ἔξιππο ἐν παραβούσῳ πάντῃ, λαυδάνων ἐν τῷ λοιπῷ δύρῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσοῦτον ἀπολαύων¹⁵ τὰ μνήματα, παρὰ σοσον ἰθαρύνει τηλικύτον ἄχθος ἐπικείμενος. Ἐπειδὴν γάρ, ὡς ἔταιρος, ὁ Αἰακὸς ἀπομείρηση ἐκάστῳ τὸν τόπον (διδώσω δὲ τὸ μέγιστον ὑπὲρ πλέον ποδὸς) ἀνάγκη αγαπῶντα καλακεῖσθαι, πρὸς τὸ μέτρον συνεισαλμένον. Πολλῶν δὲ ἀνοίμων, μᾶλλον ἐγέλας, εἰ ἔθεασον τὰς παρὰ ημῖν βασιλεῖας καὶ σαράπας, τιλαχεύοντας παρὰ αὐτοῖς, καὶ ἡτοι ταριχωπολεῖας ὑπὲρ ἀπορίας, ἡ τὰ πρωτατα²⁰* διδάσκουλας γράμματα, καὶ ὑπὲρ τὰ τυχόντας ὑθειζόμενας, καὶ κατακόρεῖς παιομένες, ὡσπερ τῶν ἀνδραπόδων τὰ ἀτιμότατα. Φιλιππον γένοντος Μακεδόνα ἐγὼ θεασάμενος, ὥδε²⁵ κρατεῖν οἷμαυτὸν δυνατός ἦν, εἰδειχθεὶς δέ μοι ἐν γανιδιῷ τινὶ, μισθῷ ἀκέμνους τὰ σαδρὰ τῶν ὑποδημάτων. Πολλὰς δὲ καὶ ἄλλας ἦν ἴδειν ἐν ταῖς τρισδοτοι μέλαιντας. Ξίρξας λέγω, καὶ Δαρείας, καὶ Πολυκράτεις.

11. ΦΙΛ. Ἀτοπα διηγῇ τὰ περὶ τῶν βασιλέων, καὶ μηχρὴ διεῖ ἀπίστα. Τι δὲ ὁ Σωκράτης ἐπραττεῖ, καὶ Διογένης, καὶ εἰ τις ἄλλος τῶν σοφῶν; MEN. Ο μὲν Σωκράτης καὶ

† Πᾶλος, ἡ Σάτυρος.] *Pelus* was a famous Greek Tragedian, who never failed to make his Audience weep, when he acted the *Electra* of *Sophocles*. Hoffman.—*Satyrus* was another Greek Actor, remarkable for

Mimicking Demosthenes's Impediment of Speech. Diodor. S. c. Lib. xvi.

* διδάσκοντας.] He alludes to the Case of *Dionysius* already mentioned.

κεῖ περιέρχεται * διελέγχων ἀπαντας, σύνεισι δ' αὐτῷ Πυ-
λαμήδης, καὶ Ὁδυσσεὺς, καὶ Νέσωρ, καὶ εἰ τις ἄλλος λάλος
νεκρός. Ἐτι μέν τοι ἐπεφύσσησθο αὐτῷ, καὶ διωδήκει ἐκ
τῆς φαρμακοποσίας τὰ σκέλη: Ὁ δὲ βέλτιστος Διογένης
ταροικεῖ μὲν Σαρδαναπάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδᾳ τῷ
Φεργυὶ, καὶ ἄλλοις τισὶ τῶν ωλοῦλων ἀκάνθων δὲ σιμωνίων
αὐτῶν, καὶ τὴν ταλαιπώτυχην ἀναμέλειμένων, γελᾷ τε, καὶ
τέρπεται, καὶ τὰ ωλλὰ ὑπίλιος καλακείμενος, ἀδεις μάλα
τραχείας καὶ ἀπηνῆς τῇ φωνῇ, τὰς οἰμωγας αὐτῶν † ἐπικα-
τολύπιλων ἀρεταῖσθαι τὰς ἀδρας καὶ διασκέπτεσθαι μελοικεῖν,
ἢ φέροντας τὸν Διογένην.

12. ΦΙΔ, Ταῦτη μὲν ικανῶς—Τί δὲ τὸ ψήφισμα ἦν,
ὅπερ ἐν ἀρχῇ ἔλεγες κεκυῶσθαι καὶ τῶν ωλεσίων; ΜΕΝ.
Εὗγε ὑπέμνησας. Οὐ γὰρ οἴδ' ὅπως τεργὶ τέττα λέγειν ωρο-
15 θέμενος, ωμπιολὺ ἀπεπλαγῆντη τῷ λόγῳ. Διατρίβοις
γάρ μια παρ' αὐτοῖς, ωρθέσαν οἱ † ωρυλάνεις ἐκκλησίαν
τεργὶ τῶν κοινῆς συμφερόντων. Ἰδὼν δὲν ωλλὰς συνθέοιται,
ἀναμίξας ἐμαυλὸν τοῖς νεκροῖς εἰθὺς εἰς καὶ αὐτὸς ἢν τῶν
ἥκκλησιαστῶν. Διωκῆντη μὲν δὲν καὶ ἄλλα τελευταῖον δὲ
τὸ

* διελέγχων ἀπαντας.] Socrates told the Athenian Judges, when they sat upon his Trial, “ That the God, or “ Genius, had commanded him “ to question all Men, and con-“ vine them of their Ignorance “ of Virtue.” (Observe, how like a Person commissioned he speaks.) And again, he says, Οἶον δέ μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ ωλεῖ ταύτην ωροστεθε-
κέναι, τοίστον ὄντα ὡς ὑμᾶς
ἔγειρων, καὶ πειθῶν, καὶ ὀνειδίζων
ἔνα τοισιν ὥδεν ωλόματι.
“ As God seems to me to have
“ placed me over this City, be-
“ ing such a Person, as I can-
“ not cease to excite, and per-
“ suade, and upbraid every
“ single Man.” *Plat.* in Apo-
log. And it hath not been
doubted by many wise and learn-

ed Christians, that God raised him a Light in the Days of Darkness, as he had so wonderfully enlightened his Mind, that no Man of the Gentile World, ever before or after him, shone forth with such clear Evidence, and strong Conviction, against the Corruptions of Mankind. It is, therefore, with me no Question, that God appointed and inspired him to be, in some Measure, a Light to direct the Gentiles.

† ἐπικαλύπτων.] Stephanus renders this Word by *obscurans*, the Propriety of which, to signify *Drowning* a Noise, I cannot see.

‡ πρυτάνεις.] See the Notes upon *Conc. Deor.*

§ ἐκκλησιαστῶν.] ‘*Ex-
κλησιαστής* signifies *One-of-the
Assembly-of-the-People*. I know

τὸς τερὶ τῶν πολεσίων. Ἐπεὶ γὰρ αὐτῶν καίηγόρησι πολλὰ καὶ δεινά, βίᾳ καὶ ἀλαζονείᾳ, καὶ ὑπεροφίᾳ, καὶ ἀδίκᾳ, τέλῳ ἀνασάς τις τῶν δημαγωγῶν ἀνέγινε Ψήφισμα τούτο.

Ψήφισμα.

5

E Πειδὴ πολλὰ καὶ παραξόμα οἱ πολέσιοι δρῶσι παρὰ τὸν βίον, ἀρπαζούσες καὶ βιαζόμενος, καὶ πάντα τρόπου τῶν πενήτων καλαφρούντες, δίδοκται τῇ || βελῃ καὶ τῷ δόμῳ, ἐπειδὲν ἀποθανοτι, τὰ μὲν σώματα αὐτῶν 10
κολαζεσθαι, καθάπερ καὶ τὰ τῶν ἄλλων πονηρῶν, τὰς δὲ ψυχὰς ἀναπεμφθεῖσας ἀνὰ εἰς τὸν βίον, καλαλύσθαι
εἰς τὰς ὄντας, ἔχεις ἀνὰ ἐν τῷ τοιετῷ δισαγάγωσι * μυριάδας ἐπτῶν πέντε καὶ εἴκοσιν, ὅντος ἐξ ὄντων γιγνόμενος, καὶ αὐχθοφορεῦτες, καὶ ὑπὸ τῶν πενήτων ἐλαυνόμενοι. 15
τεῦθεν δὲ λοιπὸν ἔξεινας αὐτοῖς ἀποθανεῖν.” — + “Εἶτε τὴν γνώμην Κρανίων Σκελετίων^θ, Νεκυστεὺς, φυλῆς
Αλιβαντιάδων.” — Τέττα ἀναγνωσθεῖσι τῷ Ψηφισματῷ, † εἰπεψήφισμα μὲν αἱ ἀρχαὶ, ἐπεχειρούντες δὲ τὸ

no exactly corresponding Term, used by the Romans. *Concinnarius* signifies rather a Frequenter-of-such-Assemblies, than a Member of one.

|| βελῃ καὶ δόμῳ.] See the Notes upon Cenc. Deor.

* μυριάδας.] μυριάς signifies ten Thousand; so that 25 Times that, will make 250000.

+ Εἶπε τὴν γνώμην.] When any Man offered a Decree, or a Law, to be passed, either in the Senate, or Assembly of the People of Athens, he was said εἰπεῖν τὴν γνώμην, to propose that Opinion.—The following proper Names, have, here, been occasionally made, and humorously adapted, by Lucian. I, accordingly, take the Liberty to render Αλιβαντιάδος by the made Word *Exsanguanā*, the

Bloodless. I would render the whole Sentence thus, in English: Scull, the Son of Skeleton, a Native of Ghastland, of the Tribe of the Bloodless, proposed this Decree—Αλιβαντίας, ab αἱ priv. & λείβας Gutta vel Humor.

† εἰπεψήφισμα.] From this Passage, we may observe, that the Magistrates, and People of Athens, voted in different Ways; perhaps, on Account of the Distinction there was between them.—Each of those who voted with Pebbles had two of them, one black, and the other white. If he voted for the Question, he put his white Pebble into the Urn, placed for that Purpose in the Assembly; if against it, the black one. See Pott. Antiq.

ωλὴθῶ, καὶ ἐνεργησάσιο ἡ Βριμώ, καὶ ὑλάκησεν ὁ Κέρ-
βερος. Οὕτω γὰρ ἐνειλῆ γίγνεται, καὶ κύρια, τὰ ἀνεγνω-
μένα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ
5 ἔπειρ αὐτίγμην ἔνεκα, τῷ Τειρεσίᾳ προσελθὼν, ἵκετευον αὐ-
τὸν τὰ πάντα διηγησάμενος εἰπεῖν πρός μὲν, ποιῶν τινα
ηγεῖτο τὸν ἄριστον βίον. ‘Ο δὲ γελάσας, ἔσι δὲ τῷ φλόγῳ τι
γερόντιον καὶ ὥχρὸν, καὶ λεπίόφωνον, “Ὄν τέκνον (Φησί)
“ τὴν μὲν αἰτίαν οἰδά σὺ τῆς ἀπορίας, ὅτι παρὰ τῶν
10 “ σοφῶν ἐγένετο, ἢ τὰ αὐτὰ γιγνωσκόντων ἰαντοῖς. Ἀλ-
“ τὰς δὲ θέμις λέγειν πρός σε, ἀπείρηστα γάρ υπὸ τῷ Πα-
“ δαμάνθω. Μηδαμῶς (ἔφην) ὡς παλέριον, ἀλλ’ εἰπὲ, καὶ
“ μὴ περιέδης με σὺ τυφλότερον περιένοιτα ἐν τῷ βίῳ.”
“ Ο δὲ, δὴ με ἀπαγαγὼν, καὶ πολὺ τῷ ἄλλῳ ἀποσπάσας,
15 ὥρέματα προσκύψας πρὸς Φησίν, “Ο τῶν * ἴδιωτῶν
“ ἄριστον βίον καὶ σωφρούς εργάζοντο” ὡς τῆς αὐτοσύνης παν-
“ σάμενος τῷ μελεωρολογεῖν, καὶ τέλη καὶ ἀρχαὶ ἐπισκο-
“ πεῖν, καὶ τὸ καταπίνειν τὰν § σοφῶν τύτων συλλογι-
“ σμῶν, καὶ τὰ τοιαῦτα ληρὸν ἡγησάμενος, τῷτο μόνον
20 “ ἐξάπαντος θηράση, ὥπως τὸ παρὸν εὖ θέμενος, παρα-
“ δράμην γελῶν τὰ πολλὰ, καὶ || περὶ μηδὲν ἐσπεδακών.”
|| ‘Ως εἰπὼν, πάλιν ἀξίο καὶ Ἀσφοδελὸν λειμᾶνα.

14. Ἐγὼ δὲ (καὶ γάρ οὐδη ὁψὲ ἦν) “Αγε δὴ, ὡς Μίθρο-
Εαρξάντη, Φησί, τί διαμέλλομεν, καὶ ὡς ἀπίμενος αὐθίσις ἐς
25 “ τὸν βίον;” Ο δὲ πρὸς ταῦτα, “Θάρξεις (Φησίν) ὡς
“ Μένιππε ταχεῖαν γάρ σοι καὶ ἀπράγμονα ὑποδείξω ἀτρα-
“ πόν.” Καὶ δὴ ἀπαγαγὼν με πρός τι χωρίου τῷ ἄλλῳ

* ἴδιωτῶν.] Plain, unlearned Men.

† τέλη καὶ ἀρχαὶ.] The Ends for which the World was made, and the Principles out of which it was made; Subjects constantly disputed upon by the Philosophers, to little Purpose.

‡ καταπίνεις.] Stephanus shews, that καταπίνω usually governs a Gen. Case, probably, of the Preposition κατὰ, contra, in Composition.

§ σοφῶν συλλογισμῶν.]

The cunning Arguments, or Sophisms, upon which the Philosophers so much valued themselves.

|| περὶ μηδὲν ἐσπεδακών.] This is a very comprehensive Sentiment, and, no Doubt, was Lucian's own Principle. But, had he excepted Virtue and Vice, he would have shewn, if not so much Humour and Freedom, yet a much better Mind.

|| ‘Ως εἰπὼν, &c.] Odyf.xii.

ζοφορώτερον,

ζοφορώτεροι, δείξας τὴν χειρὶ τόξονθεν αἰμαυρόν τι καὶ λεπτὸν ὀσπερ διὰ κλειθρίας ἐσρέον φῶς, “Ἐκεῖνο (ἔφη) ἐστὶ τὸ ιερὸν τῆς Τροφωνίας, κακεῖθεν καλέρχονται οἱ ἀπὸ Βοιωτίας. Ταῦτην δὲ ἀνίθι, καὶ εὐθὺς ἔσῃ ἐπὶ τῆς Ἑλλάδος.” Ἡσθεῖς δὲ τοῖς εἰρημένοις ἑγώ, καὶ τὸν Μάγου ἀσπασάμενος, χαλεπῶς μάλα διὰ τὴν γορύν αερπύσας, ὡς οἴδ' ὅπως, ἐν Λεβαδείᾳ γίγνομαι.

ΔΙΑΛΟΓΟΣ ΧΑΡΩΝΟΣ.

This *Dialogue* exhibits such a true and clear Prospect of the Vanity of human Grandeur, and the extreme Folly of most of those Pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it, without becoming wiser and better.

ΕΡΜ. ΤΙ γιλᾶς, ὦ Χάρον; η τί τὸ πορθμεῖον ἀπολιπῶν, δεῦρο ἀνελήνυθας ἐστὸν παρύσταν ημέραν, ὃ πάντα εἰωθάς ἐπιχωριάζειν τοῖς ἄνω πράγμασι; ΧΑΡ. Ἐπεθύμησα, ὃ Ἐρμῆ, ἵδεις ὅποιά ἐστι τὰ ἐν τῷ βίῳ, καὶ ἡ πρατίθεσιν οἱ ἀθρωποὶ ἐν αὐτῷ, η τίνων σερμένοι, πάντες οιμάζεις καλιόντες παρ' ἡμᾶς. Ήδεις γάρ αὐτῶν ἀδακρυτὶ διέπλευσεν. Αἰτησάμενος δὲ παρὰ τῷ ἄδει αὐτὸς ὀσπερ καὶ ὁ Θετιαλὸς ἐκεῖνος * νεανίσκος, μίαν ημέραν λειπόνεως γενέσθαι, ἀνελήνυθας ἐστὸν φῶς. Καὶ μοι δοκῶ ἐστὸν ἐνέλευχηκέναι σοι ξεναγήσεις γάρ ΙΟ ἐν οἴδ' ὅτι με ξυμπερινοσῶν, καὶ δεῖξεις ἔκαστα, ὡς ἂν εἰδὼς ἀπαντᾷ. ΕΡΜ. Οὐ σχολὴ μοι, ὃ πορθμεῦ ἀπέρχομαι γάρ τοι διακονησόμενος || τῷ ἄνω Διὶ τῶν ἀθρωπικῶν. Οὐ δὲ οἶδι θυμός τέ ἐστι, καὶ δέδια μὴ βραδύναντά με, ὅλον ημέτερον ἰσάση εἶναι, παραδεῖς τῷ ζόφῳ. η ὅπερ τὸν Ἡφαιστὸν ΙΣ πρώτην ἐποίησε, ἐψήφισε καὶ μὲν τελαγώς τῷ ποδὶς ἀπὸ τῆς θεσπιειών βηλεῖ, ὡς ὑποσκαζών γέλωια παρέχοιτι καὶ αὐτὸς τὸν οἰνοχοῶν. ΧΑΡ. Περιόψεις δὲ με τὸ ἄλλως πλανώμενον

* νεανίσκος.] *Protephilus.*
See your Dictionary for him.

|| τῷ ἄνω Διὶ.] To Jove above: Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose Realm, *Mercury* had also an Employment.

+ οἰνοχοῶν.] Alluding to *Vulcan's* hobbling Manner of

helping the Gods to Nectar; which was so humorous, and raised such a loud Laugh among them, as put an End to a fierce Quarrel, in which *Jupiter* and *Juno* were then engaged. *Hom.* II. i.

Signification of ἄλλως. Perhaps, I 2 it

μενον ὑπὲρ γῆς, καὶ ταῦτα, ἵταῖς, καὶ ξύμπλας, καὶ συνδιακτορῶν ἄν; καὶ μὴν καλῶς εἶχεν, ὃ παῖ Μαῖας, ἐκεινῶν γῆν σε μεμιηθέαι, ὅτι μηδὲ πώπολέ σε ἢ αἰλεῖν ἐκέλευσα, ἢ τρόσκωπον εἴναις ἀλλὰ σὺ μὲν ρέγκεις ἐπὶ τῷ καλαγρά-
 5 ματῷ ἐκαθείς, ὥμης ὕτω καρτεράς ἔχων, ἢ, εἰ τινα λά-
λον νεκρὸν εὔροις, ἐκεῖνῳ παρ' ὅλῳ τὸν πλέν διαλέγῃ ἴγώ
δὲ πρεσβύτης ἄν, τὴν δικαπίαν ἔλκων, ἐρέτῃ καύσω. Ἀλ-
λὰ πρὸς τὸ πατρὸς, ὃ φίλατον Ἐρμῆδον, μην καλαπίπης
με· περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἄπαντα, ὡς τὶ καὶ ἴδων
ΙΟ ἐπανέθοιμι. Ως ἦν με σὺ αἴφης, οὐδὲν τῶν τυφλῶν διοίσω.
Καθάπερ γὰρ ἐκεῖνοι σφάλλοιται διοισθαινοῖτες ἐν τῷ σκό-
τῳ, ὕτω δὴ καργὸς σοι πάλιν ἀμβλυάτῳ πρὸς τὸ φῶς.
Ἀλλὰ δέ, ὃ Κυλλῆνε, μοι ἐξ αἵ τινα μέμυησομένω τὸν χάριν.
ἘΡΜ. Ταῦτα τὸ πρᾶγμα πληγῶν αἴτιον καλαπίπηι μοι.
 15 Ορῶ γῆν ἦδη τὸν μισθὸν τῆς περιηγήσεως ἢκ ἀκόδυλον
παντάπασιν ἡμῖν ἐσόμενον. Υπεργηπέον δὲ ὅμως τί γὰρ
ἄν καὶ πάθη τις, ὅπότε φίλῳ τις ἄν βιάζοισο; πάντα μὲν
ἔν σε ἴδειν καθ' ἔκαστον ἀπειρῶν ἀμύχασιν ἴτιν, ὃ πορθμός.
πολλῶν γὰρ ἀν ἔτῶν ή διαβριβὴ γένοιστο. Εἴτα ἴμε μὲν
 20 ἀποκηρύκισθαι δέονται, καθάπιε αποδράσια ἀπὸ τῷ Διός·
σὸν δὲ καὶ αὐτὸν καλύσαι εἰνρυεῖν τὰ τῷ θανάτῳ ἔργα, καὶ τὴν
τῷ Πλάτωνῷ αἴχνῃ * ζημιῶν, μην περιαγωγῆται πολλῷ τῷ
χρόνῳ. Καὶ δὲ τοιώντις Αἰακὸς αἴγανακτίσει, μηδ' ὁσολόν
ἐμπολῶν. Ως δὲ τὰ κιφάλαια τῶν γιγαντῶν ἴδης, ταῦτ'
 25 ἦδη σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ὃ Ἐρμῆ, ἴπινός τὸ βιλτιγον. Ἐγὼ
δὲ οὐδὲν οἶδα τῶν ὑπὲρ γῆς, ξένῳ ἄν. ἘΡΜ. Τὸ μὲν ὅλον,
ὦ Χάρων, υψηλὸν τινόν ἡμῖν ἔδει χωρίσ, ὡς αἴπ' ἐκείνας πάντι
ἴδοις. Σοὶ δὲ εἰ μὲν ἐς τὸν ψρανὸν ἀνελθεῖν δυνατὸν ἦν, ὢκ

it is used, in this Sense, from the common Meaning *aliter*, because, when a Man doth any Thing *otherwise* than it ought to be done, he may justly be said to do it *in vain*. Stephanus shews it is taken for *frustra*, not only in Homer, but also in Plato's Phæd. Ταυτά μοι δόκω ἄλλως λέγειν, " Ήσε " mihi videor *frustra* dicere."

* ζημιῶν.] If this Word, and the rest of the Sentence, is

to stand as it is, I own I can make neither Sense, nor Grammar, of the Whole. I, therefore, cannot help Reading it, σὸν δὲ καὶ αὐτὸν καλύσαι εἰνρυεῖν τὰ τῷ θανάτῳ ἔργα, μην περιαγωγῆται πολλῷ τῷ χρόνῳ, καὶ τὴν τῷ Πλάτωνος αἴχνῃ ζημιώσει. According to which Reading, I have also rendered it.

ἄν ἔκαμπον· ἐκ περιπτῆς γὰρ ἄν αὐχεῖναι ἀπαντα καθεώρας.
Ἐπεὶ δὲ ὁ θέμις εἰδώλοις αἱ ξυνόντα ἐπιβαλεύει τῶν βα-
σιλείων τὸ Διὸς, ὥστα ἡμῖν ὑψηλόν τι ὅρος περισκοπεῖν.
ΧΑΡ. Οἶσθα, ὡς Ἐρμῆ, ἀπερ εἴωδα λεγειν ἐγὼ τῷρες ὑμᾶς,
ἴπειδαν τολέωμεν; ὅπόταν γὰρ τὸ πνεῦμα καταιγίσαν
τολαγύσα τῇ οὐδόνῃ ἐμπέσῃ, καὶ τὸ κῦμα ὑψηλὸν ἀρθῆ, τότε
ὑμεῖς μὲν ὑπ' αἰγνοῖς κελεύετε τὴν * οὐδόνην γεῖλατε, ἢ ἐν-
δένται ὀλίγον τῇ † ποδὸς. ἡ συνεκδραμεῖν τῷ πνεύματι.
Ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρε κελεύομαι ὑμῖν αὐτὸς
γὰρ εἰδέναι τὰ βελτίω. Καὶ ταῦτα δε καὶ σὺ πράττεις 10
ἐπόστα καλῶς ἔχειν νομίζεις, κυβερνήτης τοῦ γε ἀν. Ἐγὼ
δὲ, ὡσπερ ἐπιβάταις νόμος, σιωπῇ καθεδέματε, πάντα πε-
θόμενος κελεύοντι σοι. ἘΡΜ. Ορθῶς λέγεις, αὐτὸς γὰρ
εἴσομαι τι ποιητέον, καὶ ευρήσω τὴν ἰκανὴν σκοπήν. Ἄρε,
Ἄν δι Καύκασος ἐπιτήδειος, ἢ δι Παρνασσὸς ὑψηλότερος, ἢ 15
ἀμφοῖν δι "Ολυμπῷ ἐκείνοσι; καὶ τοι ὁ φαῦλόν τι ἀνεμνήσθη
ἔς τὸν "Ολυμπὸν ἀπιδόν" δυσκαμεῖ δέ τι καὶ ὑπεργῆσαι καὶ
σὲ δεῖ. ΧΑΡ. Πρόστατέ· ὑπεργῆσω γὰρ ὅσα δυνατά.

3. ἘΡΜ. "Ομηρῷ ὁ ποιητής Φησι τὰς † Ἀλωέως νίέας,
δύο καὶ αὐτές ὅνται ἔτι παιδας, ἴδειπποις τοις τὴν "Οσ- 20
σαν ἐκ βαθέων ἀνασπάσιναι, ἐπιδεῖππαι τῷ Ολύμπῳ, εἰ-
τα τὸ Πέλιον ἐπ' αὐτῇ, ἵκανην ταῦτην κλίμακαν ἔξειν οἰσ-
μένης καὶ περόσθασιν περός τὸν ὄξανόν. Ἐκείνω μὲν ἐν τῷ
μειρακίῳ (ἀτασθάλῳ γὰρ ἦσθη) δίκας ἐτισάτην. Νω δὲ
(ἢ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βλεύομεν) τι ὡχὶ οἰκο- 25
δομέμεν καὶ αὐτοὶ καλὰ τὰ αὐτὰ ἐπικολιεῖσθεις ἐπάλληλα
τὰ ὄρη, ὡς ὄχοιμεν αὐτὸν ὑψηλοτέρᾳ ἱκρίσειραν τὴν σκοπήν;
ΧΑΡ. Καὶ δυνησόμεθα, ὡς Ἐρμῆ, δύο ὅντες ἀναθέσθαι,
ἀράμενοι τὸ Πέλιον ἢ τὴν "Οσσαν; ἘΡΜ. Διὰ τί δ' ωκεῖς
ῶ λάρον; ἢ ἀξιοῖς ἡμᾶς ἀγγενερέρες εἴναι τοῖς βρεφολλίοις 30
ἐκείνοις; καὶ ταῦτα, θεὺς ὑπάρχοντας; ΧΑΡ. Οὐκέ αλ-
λα τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα μεγαλεργίαν ἔχειν.
ἘΡΜ. Εἰκότως. Ἰδιώτης γὰρ εἰ, ὡς Χάρος, καὶ ἡκιασ
ποιητικός. Ο δὲ γενάδας "Ομηρος απὸ δυοῖν σίχοιν αὐ-

* οὐδόνην γεῖλατε.] To furl the Sait.

† ποδὸς.] Πᾶς is used to signify that *Rope*, by which the lower Corner of a *Sail* is managed, called, in *English*, the

Sheet. The *Latin*s also called this *Rope*, *Pes*:

Una omnes fecere pedem —
Virg. Aen. v.

‡ Ἀλωέως νίέας.] *Otus* and *Ephialtes*.

τίκα ἡμῖν ἀμβατὸν ἴποίησε τὸν ψραδόν, ὅτῳ ἔφαδίως συνίθεταις τὰ ὄρη. Καὶ θαυμάζω εἴς σοι ταῦτα τιράσια εἶναι δοκεῖ, τὸν "Ατλαντα, δυλαδὴν εἰδότι, ὃς τὸν πόλον αὐτὸν εἰς ὦ, φέρει, ἀνέχων ἡμᾶς ἀπαντᾷς. Ἀκάντεις δὲ ἵσως καὶ τῷ 5 ἐμῷ ἀδελφῷ πέρι, τῷ Ἡρακλεῖ, ὃς διαδέξαισθαι τοὺς αὐτὸν ἐκεῖνον τὸν "Ατλαντα, καὶ ἀναπαύσεις πρὸς ὄλιγον τῷ ἄχθες, ὑποθεὶς ἁυτὸν Φορτίῳ. ΧΑΡ. Ἀκάντεις καὶ ταῦτα. Εἰ δὲ ἀληθῆ ἐστι, σὺ αὖ, ὡς Ἔρμη, καὶ οἱ ποιηταὶ εἰδότε. ἘΡΜ. Ἀληθέστατα, ὡς Χάρον, η τίνῳ γὰρ ἔπικα σοφοὶ τοι ἄνδρες ἐψεύδοντο ἀν; — "Πέρι ἀναμοχλεύωμεν τὴν "Οσσαν πρῶτον, ἀσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ αρχιτέκτων "Ομηρός,

Αὐτὰρ ἐπ' "Οσση Πήλιον εἰνοσίφυλλον.

— "Ορέας, ὃς πάς ἔφαδίως ἄμα καὶ ποιητικὸς ἐξεργασάμεθα; 15 Φέρε όντας ἀναβάς ἵδι, η καὶ ταῦτα ἰκανα, η ἐποικοδομεῖν ἔτι δεῖσθε. — Παπαί· κατὼν ἔτι ἐσμὲν ἐν τῇ ὑπωρείᾳ τῷ ψραδῷ ἀπὸ μὲν γὰρ τῶν ἑών, μόγις Ἰωνία καὶ Λυδία Φαίνεται. Ἀπὸ δὲ τῆς ἐσπέρας, ωτλέον Ἰταλίας καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρχιών, * τὰ ἐπὶ τάδε τῷ Ἱσραὴλ μόνα. Κάκειδεν 20 ἡ Κρήτη ωτλάντου σαφῶς. Μέλακιν πέτεα ἡμῖν, ὡς πορθμεῦ, καὶ η Οἴτη, ὡς ἔοικεν, εἴτα ὁ Παρνασσός ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω ποιῶμεν· ὄρα μόνον μὴ λεπίστερον ἐξεργασάμεθα τὸ ἔργον, ἀπομηκύνοντες πέρα τῷ πιθαρῷ, εἴτα συγκαταρέψιφθέντες αὐτῷ πικρᾶς τῆς "Ομήρου οἰκοδομητικῆς πειρα- 25 θῶμαν, ξυλίτριβεῖτες τῶν κρανίων. ἘΡΜ. Θάξεις, ἀσφαλῶς γὰρ ἔξεις ἀπαντᾷ· μελατίθει τὴν Οἴτην, ἐπικυλινδείσθω καὶ ὁ Παρνασσός. Ἰδεις ἐπάνειμι αὐθίς. Εὖ ἔχει, πάντα ἔρω. Ἀιάβαντες ἥδη καὶ σύ. ΧΑΡ. Ὁρεζον, ὡς Ἔρμη, τὴν χειρα· ς γὰρ ἐπὶ μικράν με ταύτην τὴν μηχανὴν ἀναβιβάζεις. 30 ἘΡΜ. Εἴγε μὲν ἰδεῖν ἐδέλεις, ὡς Χάρον, ἀπαντᾷ, ὅπῃ δὲ ἄμφω, καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἴναι. "Αλλ' ἔχει με τῆς δεξιᾶς, καὶ φειδὼ μὴ κατὰ τῷ ὄλισθηρῷ παλεῖν. Εἴγε αἰελλήλυθας καὶ σύ. Καὶ ἐπείπερ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἐκάτερ· ἀκραν ἐπιλαβόμενοι, καθεξάμεθα. Σὺ 35 δέ μοι ἥδη ἐν κύκλῳ περιβλέπων ἐπισκόπεις ἀπαντᾷ.

† τὰ ἐπὶ τάδε τῷ Ἱσρα.]
The - Places - upon - these - hither-
Parts of the Ister; that is,
" next to him as he stood."
For the Article ὁ, with the Syl-

lable δὲ, as ὁδε, ἥδε, τόδε,
is generally, as Stephanus ob-
serves, taken demonstratively
like ἔτος; as, ἐν τῷδε τῷ
πολεῖ, in hac urba.

4. ΧΑΡ. Ὁρῶ γῆν πολλὴν καὶ * λίμνην τινὰ μεγάλην περιέχεσσαν, καὶ ὅρη, καὶ ποταμούς, τὸ Κακούτο, καὶ Πυριφλεγέδονθε μεῖζονας· καὶ ἀνθρώπους πάνυ σμικρός, καὶ τινας φωλεὺς αὐτῶν. ἘΡΜ. Πόλεις ἐκεῖναι εἰσιν, οὓς φωλεὺς εἶναι νομίζεις. ΧΑΡ. Οἴσθα, ὡς ἔδει ημῖν πέντε πρακτισαί; ἀλλὰ μάτην τὸν Παρηνασσὸν αὐτῆς Κασαλία, καὶ τὴν Οἰτην, καὶ τὰ ἄλλα ὅρη μείκτινάσαμεν. ἘΡΜ. Οτι τί; ΧΑΡ. Οὐδὲν ἀκριβές ἕγωρε ἀπὸ τὴν υψηλὴν ὁρᾶν. Ἐβελόμην δὲ φωλεῖς, καὶ ὅρη αὐτὰ μόνον, ὥσπερ ἐν γραφαῖς ὁρᾶν, ἀλλὰ τὰς ἀνθρώπους αὐτὺς, καὶ ἀπὸ πράτην, καὶ οὐδὲ λέγεσιν, ὥσπερ ὅτε με τὸ πρῶτον ἐνυπερχῶν εἰδεῖς γελῶσθαι, καὶ ἦρη με, ὅ, τι γελῶν. Ἀκέσσας γάρ τινθεν σθόντην εἰς υπερβολὴν. ἘΡΜ. Τί δὲ τοῦτο; ΧΑΡ. Ἐπὶ διεπτουν οἵματα κληθεῖς ὑπὸ τινθεν τῶν φίλων, “Ἐε τὴν ὑγεραῖαν μάλιστα θέω.” ἴφη, καὶ μείλιχὸν λέγονθεν ἀπὸ τὴν τέγυς 15 κιραμὸς ἐπικεισθεσαν, ἐκ οἴδετον κινήσανθεν, ἀπέκλινεν αὐτὸν. Ἐγέλασα τὸν ἐπιειλέσανθεν τὴν ὑπόσχεσιν. Ἐοικα καὶ δὲ καὶ τὸν ὑποκαλαθήσεσθαι, ὡς μᾶλλον βλέποιμι καὶ ἀκύοιμι. ἘΡΜ. Ἔχει ἀτρέμας· καὶ τοῦτο γάρ ἕγων ιάσομαι σοι, καὶ ὁξυδερχέσαλον ἐν βραχεῖ ἀποφανῶ, πωροῦ τινὰ καὶ ὥρδες τοῦτο ἐπωδὴν λαβῶν. Κάπειδαν εἰπὼ τὰ ἔπη, μέμνηστο μηκέτι αἰμολυνάττειν, ἀλλὰ σαφῶς πάντα δέξαιν. ΧΑΡ. Λέγε μόνον. ἘΡΜ.

Ἄχλυν δ' αὐτοὶ απὸ δρθαλμῶν ἔλον ἡ περὶ ἐπῆν,

“Οφρέ εὖ γινώσκης ημὲν θεὸν ηδὲ καὶ ἄνδρα.

25

ΧΑΡ. Τί ἐσιν; ἘΡΜ. Ἡδη ὁρᾶς; ΧΑΡ. Ὑπερφυῶς γε. Τυφλὸς ὁ Λυγκεὺς ἐκεῖνθε, ὡς πρὸς ἐμέ· ὥστε σὺ τὸ ἐπὶ τύτῳ προδίδασκέ με, καὶ ἀποκείνω ἐρωτῶντι. Ἀλλὰ βέλεις κατὰ τὸν Ὄμηρον καίγω ἔρωμαί σε, ὡς μάθης ὡδὸν αὐτὸν ἀμελῆ ὄντα με τὸν Ὄμηρον; ἘΡΜ. Καὶ πόθεν σὺ ἔχεις τι 30 τῶν ἐκείνων εἰδένας, ναύτης ἀεὶ καὶ πρόσκωπθεν ὃν; ΧΑΡ. Ὁρᾶς; ὄνειδισικὸν τοῦτο εἰς τὴν τέχνην ἔγω δε διπότε διεώρθημενον αὐτὸν ἀποθανόντα, πολλὰ ἡαψωδενθε μεῖζος, εἰνῶν ἔτι μέμνημαι. Καὶ τοις χειμῶν ημᾶς ἡ μικρὸς τότε κατέλαβεν. Ἐπεὶ γάρ ηρξαίο ἥδειν ἡ πάνυ αἰσιόν τινα 35

* λίμνην τινὰ.] Charon, very naturally, calls the whole Ocean a *Kind of a Lake*, because he never had seen any larger Extent of Water than that

of the Stygian Lake, or the other Rivers of Hell. They were, in all, six—*Styx, Acheron, Palegthon, Lethe, Cocytus, Avernus*.

ῳδὴν τοῖς πλέοντιν, “ *Ω; ὁ Ποσειδῶν συνίγαγε τὰς νε-
“ φέλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνην τινὰ
“ ἐμβαλὼν

*‘Ω; ὁ Ποσειδῶν, &c.] I can make little Sense of this Language down to ναῦν, inclusive, as it stands, both here, and in the best Editions: For the third καὶ downward, instead of coupling a Verb to what goes before, as the former καὶ's have done, unnaturally subjects the Participle κυκῶν to θυέλλας ὠρόθυνε; so that κυκῶν is not only absurdly used, in that Respect, but also made a Nominitive Case, to which there is no Verb, in the Sentence, either expressed, or understood. To this is added the Inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above, as if Neptune had confused the Sea with the Verses spoken by Homer.—The Reading κυκῶν ἐκύκησε, and Understanding ὑπὸ τῶν ἐπῶν, as following ἐμπεσὼν in the Sense, would make just Language and Sense of the Whole. Yet, I fear, that would be doing too great a Violence to the Text, because the Alteration, from κυκῶν to ἐκύκησε, would be taking too much Liberty. But, by throwing the Parts of the Sentence into the following Form, which I have presumed to follow, in my Translation, I find they will make both Sense and Grammar, without altering one Word: Which makes it, in some Sort, probable, that they might have been misplaced, in the Transcribing. I, therefore,

read it thus: ‘Ως ὁ Ποσειδῶν συνίγαγε τὰς νεφέλας, καὶ πάσας τὰς θύελλας ὠρόθυνε, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν Δάλασσαν ὑπὸ τῶν ἐπῶν, χειμῶν ἀφινο καὶ γνόφῳ ἐμπεσὼν, ὅλιγα δειν περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my Translation. And I am the more induced to think, this might have been the original Position of the Text, because it makes the several Incidents to follow one another, in the Order of Nature; for it puts the Gathering of the Clouds, first; next to that, the Raising of the Storms; and, then, the Confusion of the Sea. But, lest I should seem to have gone too far, not only in altering the Position, but also in substituting my own Translation, I shall, for the Reader's Satisfaction, here, set down the vulgar Translation of the whole Period, Word for Word; which is as follows: — “ Etenim, “ postquam cantilenam quan-
“ dam navigantibus non ad-
“ modum prosperam neque
“ salutarem fuisset auspiciatus,
“ carminum vi impulsus Nep-
“ tunus, & nubes convocavit,
“ atque tridente velut toryna
“ (instrumento, quo in olla a-
“ liquid teritur & agitatur in-
“ ter coquendum) injecto, cum
“ fluctuum procellas excitavit,
“ tum aliis multis turbis uni-
“ versum miscebat mare, adeo
“ ut

“ ἐμβαλὼν τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὠρόθυε, “ καὶ ἄλλα πολλὰ κυκῶν τὸν θάλασσαν,” ὑπὸ τῶν ἐπῶν, χειρῶν ἀφρω καὶ γνόφῳ ἐμπεσάν, ὅλιγα δεῦ περιέτρεψεν τὴν τὴν ναῦν. Ὁτὲ περ καὶ ναυτιάσσεις ἔκεινῳ αἰπήμεσε τῶν ἔαψιδιῶν τὰς πολλὰς * αὐτῇ Σκύλλῃ, καὶ Χαρούδει, 5 καὶ Κύκλωπι. ἘΡΜ. Οὐ χαλιών τὸν οὐκ ἐκ τοστάτη οἱμέτε πολίγα ταῦτα φυλάττειν.

ΧΑΡ. Εἰπὲ γάρ μοι.

Τίς γάρ ὁδὸς εἴτε πάχις οὐκέτη οὐδὲ τε μέγας τε,

“ Εξοχῷ αὐθεόπιν κεφαλὴν ὥδε εὐρέας ὄμβριος; 10

ἘΡΜ. Μίλων θάτῳ ὃ ἐκ Κρότωνος αἰλοῦτης. Ἐπικροτῶσι δὲ αὐτῷ οἱ Ἑλληνες, ὅτι τὸν ταῦρον αἰράμενοι φέρειν διὰ τὸ γαδίν μέσην. ΧΑΡ. Καὶ πάσας δικαιότερον αὖ ἐμὲ, ὡς Ἐρμῆ, ἐπαινοῦσι, ὃς αὐτὸν σὺν τὸν Μίλωνα μεῖντι ὀλίγον ξυλλαβόν ἐνθύσομαι εἰς τὸ σκαφίδιον, ὅπόταν ἡκητὸς ἦμας 15 ὑπὸ τῆς ἀμαχιατές τῶν ἀνθρωπίνων καλαπαλαισθεῖς τὴν θανάτην, μηδὲ ξυνεῖς ὅπως αὐτὸν ὑποσκελίζει. Κατὰ οἵματέσσιας ἡμῖν δηλαδὴ μεμνημένοι τὸν γεφάνων τύτων, καὶ τὴν κρότην. Νῦν δὲ μέγα φρονεῖ θαυμαζόμενοι περὶ τῆς ταύρου φορᾶ. Τί δὲ οἰηθῶμεν; ἀρά τι ἐλπίζειν αὐτὸν || καὶ 20 τεθηῆσθαι ποτε; ἘΡΜ. Πόθεν ἔκεινος θανάτην τὸν μηνούσσοντας αὖ ἐν αἰκμῇ τοσαύτῃ; ΧΑΡ. “Εα τῦτον οὐκ εἰς μακρὰν γέλωται ἡμῖν παρέξοιται, ὅπότε ἀν τολέην, μηδὲ ἐμπίδα, οὐχ ὅπως ταῦρον εἴτε ἄρασθαι δυνάμενος.

“ ut parum absuerat, quin
“ tempestas, quae una cum
“ densa caligine imminebat,
“ navem nobis subvertisset.”—
The English Translation, by
Mr Cæline, runs much in the
same wide Way.

* αὐτῇ Σκύλλῃ, &c.] Perhaps, the Meaning is, “ that he vomited out many of his Rhapsodies along with Scylla and Charybdis, &c.” that is, “ along with his Descriptions of these;” which Meaning I prefer.

† γάρ.] Though this Particle be, in the best Editions, yet I see no Use of it, here,

since ἡ goes a little before.

‡ ἐλπίζειν.] Stephanus shews, that ἐλπίζω is sometimes taken, in malam Partem, as in this Place. And the Figure Catachresis warrants it.

|| καὶ.] This Particle, here, seems very odd. I know not, how it comes in, except by understanding the Sentence thus: “ Is it, that he expects to die also? [That is] Must we think, that he expects to be, at any Time, concerned with Death too, as he is, at present, engaged in the Affairs of this Life?”

5. Σὺ δέ μοι ἔκεινο εἰπὲ, Τίς τε ἄρ' ὅδ' ἀλλῷ ὁ σεμι-
τὸς αὐτός; οὐχ Ἔλλην ᾧς ἔοικεν, ἀπὸ γενν τῆς γολῆς. ἘΡΜ.
Κῦρος, ὦ Χάρον, ὁ Καμβύσης, δις τὴν αρχὴν παλαις Μή-
δων ἔχοντας, νῦν Περσῶν ὥδη ἐποίησεν εἶναι. Καὶ Ἀσ-
τυνησίων ἔναγχῳ ὅτῳ ἐκράτησε, καὶ Βασιλῶν παρεγένετο·
καὶ νῦν ἐλασσονός εἰπὶ Λυδίαν ἔοικεν, ᾧς καθελῶν τὸν Κροῖ-
σον, ἀρχοις ἀπάντων. ΧΑΡ. Ο Κροῖσος δὲ πει τοι
συγγένειαν ἔχειν; ἘΡΜ. Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην
ἀκρόπολιν τὴν τὸ τριπλέν τεῖχον. Σάρδεις ἔκειναι. Καὶ
ιοτὸν Κροῖσου αὐτὸν ὥρας ὥδη εἰπὶ κλίνης χρυσῆς καθήμε-
νον, Σόλων τῷ Ἀθηναίῳ διαλεγόμενον; βύλεις ακέστωμεν
αὐτῶν ὅ, τι καὶ λέγετο; ΧΑΡ. Πάνυ μὲν ἔν. —ΚΡΟΙΣ.
“Ω ζένε Αθηναῖε (εἰδες γάρ με τὸν πλεύτον, καὶ τὰς θη-
“σανδρές, καὶ σόσος ἀσημος χρυσός ἐγιν ημῖν, καὶ τὴν ἀλλην
15 “πολυλέλειαν) εἰπέ μοι τίνα ἡγῆ τῶν πάντων ἀνθρώπων
“εὑδαιμονέστατον εἶναι.” ΧΑΡ. Τι ἄρα ο Σόλων ἔρει;
ἘΡΜ. Θάξεται. Οὐδέποτε αγενές, ὦ Χάρον. ΣΟΛ. “Ω
“Κροῖσε, ὀλίγος μὲν εὑδαιμονες. Εγὼ δὲ ἂν οἴδα, Κλέ-
“οβειν, καὶ Βιτωνα τὴν ηγεμονίαν εὑδαιμονεσάτης γενέσθαι, τὰς
20 “τῆς ιερείας παῖδας.” ΧΑΡ. Της Ἀργοθεν φησίν ὅτῳ,
τὰς ἄμα περώντας ἀποδανόντας, ἐπεὶ τὴν μητέρα ὑποδύνθες
εἴλκυσαν εἰπὶ τῆς ἀπόηντος ἄχρις πρὸς τὸ ιερόν. ΚΡΟΙΣ.
“Εγω. Ἐχέτωσαν τὰ περώντα ἔκεισον τῆς εὑδαιμονίας.
“Ο δεύτερος δὲ τίς αὖ εἴη; ΣΟΛ. Τέλλω οἱ Αθηναῖος,
25 “οἱ εὗ τε ἐβίω, καὶ πέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.
“Εγὼ δὲ, καθάρμα, οὐ σοι δοκῶ εὑδαιμων εἶναι; ΣΟΛ.
“Οὐδέπω οἴδα, Κροῖσε, ην μὴ πρὸς τὸ τέλος ἀφίκη τὴν
“βίον οἱ γαρ θάνατος ἀκριβῆς ἐλεγχος τῶν τοιέτων, καὶ τὸ
“ἄχρις πρὸς τὸ τέρμα εὑδαιμόνως διαβιώναι.” ΧΑΡ. Κάλ-
30 λιγα, ὦ Σόλων, οἵτι ημῶν ἐκ ἐπιλέλησαι, * ἀλλὰ τὸ πορ-

* ἀλλὰ τὸ πορθμεῖον,
&c.] It seems to me strange
Language to say, "That the
"Boat should be the *Judg-
"ment.*" Nay, I doubt but it
is Nonsense. Therefore, *κρίσιν*
must, here, signify *κριτήριον*,
"that by which we can form
"a true *Judgment* of any
"Thing," which I mean by
Examen, in my *Translation*;
though it is much to be doubt-

ed, whether *κρίσις* hath ever,
elsewhere, been taken, even in
this Sense. *Grævius* renders
the Whole, thus: "Sed cym-
"bam ipsam existimas esse ubi
"de talibus judicium fieri ne-
"cesserit." But how can
κρίσις signify, in his Way,
"Locus ubi judicium fieri
"possit," without straining it
very hard?

Θμεῖος αὐτὸς ἀξιοῖς γενέσθαι τὴν πεζὸν τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκείνας ὁ Κροῖσος ἐκπέμπει; ἢ τί καὶ ἐπὶ τῶν ὄμων Φέρει; ἘΡΜ. Πλινθεὶς τῷ Πυθίῳ χρυσᾶς ἀναλίθησι, μισθὸν τῶν χρησμῶν, * ὑφ' ἣν καὶ ἀπολεῖται 5 μικρὸν ὑπερον. Φιλόμαντις δὲ ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γάρ εἶνι ὁ χρυσὸς τὸ λαμπτὸν. ὁ ἀποσίλβει τὸ ὑπωχροῦ μετ' ἐρυθήματος· νῦν γάρ τε περιποιεῖται. ἘΡΜ. Ἐκεῖνο, ὡς Χάρων, τὸ αἰδίμονον ὄνομα, καὶ περιμάχητον. ΧΑΡ. Καὶ μὴν οὐχ ὅρῶ ἔτι, τι αγαθὸν αὐτῷ πρόσειται, εἴ τοι μὴ ἀρετὴ τοῦτο μόνον, ὅτι βαρύνονται οἱ φέροτες αὐτό. ἘΡΜ. Οὐ γάρ οἵσθα στοιχεῖα τῶν πόλεμοις διὰ τέτο, καὶ ἐπιβυλαῖς, καὶ ληστήριαι, καὶ ἐπιορκίαι, καὶ φόνοι, καὶ δεσμαὶ, καὶ πλεῖς μακρὸς, καὶ ἐμποριαῖς, καὶ διλεῖαι. ΧΑΡ. Διὰ τέτο, ὡς Ἐρρην, τὸ μὴ πολὺ τὸ χαλκὸν διαφέρον; οἶδα γάρ τὸν¹⁵ χαλκὸν, ὃς εἰλότης ἀς οἵσθα παρὰ τῶν καταπλεόντων ἐκάγει ἐκλέγων. ἘΡΜ. Ναί. Ἀλλ' ὁ χαλκὸς μὲν πολὺς ὡς εἰς τὰν σπουδαῖς λαῖς ὑπ' αὐτῶν τέτον δὲ ὀλίγον ἐκ πολλῷ τῷ βαθεῖς οἱ μελαλλεύοντες ἀνορύττεσθαι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ Ἑταίρων, ὡς περ ὁ μόλιβδος, καὶ τάλλα. ΧΑΡ. Δει²⁰ τὴν τινα λέγεις τῶν ἀνθρώπων τὴν ἡ αἴβελτερίαν, οἱ τοσοῦτον ἔργατιν, ὡς χρεῖ, καὶ βαρέως κλήματος. ἘΡΜ. Ἀλλ' οὐδὲν γε ἐκεῖνος, ὡς Χάρων, ἐρᾶν αὐτὴν φαίνεται, ὡς ὅρας. Καλαγελᾶ γάρ τὸν Κροῖσον καὶ τῆς μεγαλαυχίας τὸν βαρύαρην. Καὶ μοι δοκεῖν ἐρεσθαι τὸ βέλεσθαι αὐτὸν. Ἐπα-25 κάσωμεν ἔν.

“ 7. ΣΟΛ. Εἰπέ μοι, ὡς Κροῖσε, οἵσι γάρ τι δεῖσθαι τῶν πλινθων τύτων τὸν Πυθίον; ΚΡΟΙΣ. Νὴ Διός· εἰς γάρ εἶνι αὐτῷ ἐν Δελφοῖς ἀνάθημα ωδὲν τοιεῖτον. ΣΟΛ.

* ὑφ' ἣν καὶ ἀπολεῖται] I know not, how these *Oracles* could destroy *Cresus*, except it was by giving him Hopes, or Assurances, that no Attempt upon him, or his Kingdoms, should succeed: And, no Doubt, but that, by such Suggestions, they often flattered Kings, who sent them great Presents.— Here also, καὶ stands oddly: And, perhaps, here too, the Meaning is, “ That these *Oracles* not

“ only engage him, at present, but shall, also, be the Cause of his Death, by making him too secure.” Or, perhaps, rather, thus, “ He hath lost his Gold by these *Oracles*, and, in a little Time, he shall, also, lose his Life by them.”

† αἴβελτερίαν.] Ἀβέλτερος [i.e. τὸ βέλτερον five βελτίων μὴ γιγνώσκων] signifies a Fool. Steph.

“ Οὐκέν

“ Οὐκέν μαχάριον οἶει τὸν Θεὸν ἀποφαίνειν, εἰ κλήσαις
 “ ἐν τοῖς ἄλλοις, καὶ τλίθυς χρυσᾶς; ΚΡΟΙΣ. Πῶς γὰρ
 “ ἔ; ; ΣΟΛ. Παλλήν μοι λέγεις, ὡς Κροῖσε, πενίαν ἐν τῷ
 “ ἥραιῷ, εἰ ἐκ Λυδίας τὸ μιλασέλλεσθαι τὸ χρυσίον δεῖ-
 5 “ σει αὐτὲς, ηὔπιθυμησώσι. ΚΡΟΙΣ. Πᾶς γὰρ τοσεῖται
 “ ἀν γένοιο χρυσὸς ὕσθι ταξὶ ἥμιν; ΣΟΛ. Εἰπέ μοι,
 “ σίδηρος δὲ φύσις ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ τάνι τι.
 “ ΣΟΛ. Τὴ βιλτίου ἄρα ἐνδεῖς ἴστε. ΚΡΟΙΣ. Πῶς ἀ-
 “ μείνων ὁ σίδηρος χρυσίς; ΣΟΛ. ἢ “ Ήν ἀποκρίνη μηδὲν
 10 “ ἀγανακτῶν, μάθοις ἄν. ΚΡΟΙΣ. Ἐρώτα, ὡς Σόλον.
 “ ΣΟΛ. Πότερον, ἀμείνως, οἱ σώζοντες τινας, η οἱ σώζο-
 “ μενοις τρόπος αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή. ΣΟΛ.
 “ Ἄρι ἐν τῷ Κῦρος, ὡς λογοποιεῖσθι τινες, ἐπίη Λυδοῖς,
 “ χρυσᾶς μαχαίρας σὺν ποιήσῃ τῷ γραῦι, η ὁ σίδηρος
 15 “ ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ σίδηρος δηλαδή. ΣΟΛ.
 “ Καὶ εἴγε μὴ τῶτον παρεπιευάσαιο, οἰχοίσθι ἀν σοι ὁ
 “ χρυσὸς ἐις Πέρτας αἰχμαλώιος. ΚΡΟΙΣ. Εὐφήμει,
 “ ὡς ἀνθρώπε. ΣΟΛ. Μὴ γένοισθι μὲν ἐν ἔτῳ ταῦτα.
 “ Φαίνη δὲ ἐν ἀμείνων τὸν σίδηρον δημολογῶν. ΚΡΟΙΣ. Οὐκ-
 20 “ ἐν καὶ τῷ Θεῷ κελεύεις σιδηρὰς τλίθυς ἀναίθενται με,
 “ τὸν δὲ χρυσὸν ὄπίσων αὖθις αἴσκαλεῖ; ΣΟΛ. Οὐδὲ σι-
 “ δηρεὶς ἐκεῖνός γε δεήσειαι” ἀλλ’ ην τε χαλκὸν, ην τε χρυ-
 “ σὸν ἀναθῆς, ἄλλοις μέν ποιει τεῆματα καὶ ἔρματα ἐση ἀν-
 “ τεθεικῶς, Φακεύσιν, η Βοιωτοῖς, η Δελφοῖς αὐτοῖς, η
 25 “ τινι τυράννῳ ληγῆ· τῷ δὲ Θεῷ ὅλιγον μέλει τῶν σῶν χρυ-
 “ σοποιῶν. ΚΡΟΙΣ. Αἰεὶ σύ με τῷ πλεύτῳ προσπολεμεῖς,
 “ καὶ φθορεῖς.” ἘΡΜ. Οὐ Φέρει ὁ Λυδός, ὡς Χάρος, τὴν
 παρέστιαν καὶ τὴν ἀληθείαν τῶν λόγων ἀλλὰ ξένον αὐτῷ
 δοκεῖ τὸ πρᾶγμα, πέντης ἀνθρωπος ἐχ ὑποπλήσσων, τὸ δὲ
 30 * παρισάμενον ἐλευθέρως λέγων. Μεμνήσθαι δ’ ἐν μικρὸν
 ὑπερον τῷ Σόλωνος, ὅταν αὐτὸν δέη ἀλόντα ἐπὶ τὴν παρὰ
 ὑπὸ τῷ Κύρῳ ἀναχθῆναι ἡκυστα γὰρ τῆς Κλωθῆς περάνη
 ἀναγινωσκόσης τὰ ἱκάστω ἐπικεκλωσμένα. Ἐν οἷς καὶ ταῦτ
 ἐγέγραπτο, “ Κροῖσον μὲν ἀλῶνται ὑπὸ Κύρου, Κύρος δὲ αὐ-
 35 “ τὸν ὑπ’ ἐκεινησὶ τῆς Μασσαγέτιδος ἀποθανεῖ.” Ορᾶς

† μετασέλλεσθαι.] *Mit-*

tere-qui-advenhant. *Steph.*

‡ “ Ήν ἀποκρίνη.] If you
would argue. See the Notes
upon *Dial.* xxxi.

* παρισάμενον.] Ut pa-

riſásθas dicitur pro in mentem
venire, ita παρισάντας pro men-
ti alicuius indere. *Steph.*

τὴν Σκυθίδα τὴν ἐπὶ τῷ ἵππῳ τῷ λινκῷ ἔξελαύνοσαν ;
ΧΑΡ. Νὴ Δία. ἘΡΜ. Τώμυρις ἐκείνη ἐγί. καὶ τὸν κε-
φαλήν γε ἀπολεμῆσα τῷ Κύρῳ αὐτῇ ἐσκόν ἐμβαλεῖ πλή-
ρη αἴματῷ. Ορᾶς δὲ καὶ τὸν ὑπὸ αὐτῷ τὸν νεανίσκον ;
Καμβύσης ἐκεῖνός ἐστιν. Οὔτε βασιλεύσει μέλλει τὸν πα-
τέρα, καὶ μυρία * σφαλεῖς ἔν τε Λιβύῃ καὶ Αἰθιοπίᾳ, τὸ
τελευταῖον μανεῖς ἀποθανεῖται, ἀποκλίνεται τὸν Ἀπιν. ΧΑΡ.
Ὥς πολλὰς γέλωσις. Ἀλλὰ νῦν τίς ἀν αὐτῷς προσθλέψειν
ὕτως ὑπερφρονεύτις τῶν ἄλλων ; η τίς ἀν πιεύσειν, ὡς
μεῖ ὀλίγους ὕτος μὲν αἰχμάλωτος ἐγί. ὕτος δὲ τὴν κεφα- 10
λὴν ἔχει ἐν ἀσκῷ αἴματος ;

8. Ἔκεῖνος δὲ τίς ἐστιν, ὦ Ἐρμῆ, οἱ τὴν πορφυρὰν ἐφε-
γρίδα ἐμπεπορτημένος, οἱ τὸ διάδημα, ὡς τὸν δακτύλιον ὁ
μάγιος ἀναδίδωσι τὸν ἰχθὺν ἀνατειμῶν,

Νήσω ἐν ἀμφιρύτῃ, βασιλεὺς δέ τίς εὐχείταιεῖται ; 15
ἘΡΜ. Εὔγε † ωραριδεῖς, ὦ Χάρων· ἀλλὰ † Πολυκράτη
δράξ τῶν Σαμίων τύραννον εὐδάιμονα οἰόμενον εἶται. Ἄταρ
καὶ ὕτε ἀυτὸς ὑπὸ τῷ ωραερωτῷ οἰκίτια Μαιανδρίας προ-
δοτεῖς Ὀρούτη τῷ σαλράπῃ, || ἀνασκολοπισθήσεται, ἀθλιό.

* σφαλεῖς.] Properly, *tripped up*. Hence, it is used to signify a Person *overthrown in his Projects*. I, therefore, render it, *inceptis-frustratus*. The Part of Cambyses's History, here alluded to, is that of his having, first, destroyed the Temple of *Api*, and the other *Egyptian Gods*, and, then, sent a great Army to *Libya*, to demolish the famous Temple of *Ammon*; which Army was intirely lost, in the sandy Deserts of that Country, by which, he was σφαλεῖς, *overthrown in his Projects*. See Herod. Lib. ii. and Justin, Lib. i.

† ωραριδεῖς.] Παρῳδέω signifies to *make Verses*, in *Mimickry* of another Man's, for the Sake of *Humour*, which is what we call *Burlesquing*. So (as Stephanus shews) the first Line of Homer's *Odyssaea* hath, from

"Ἄνδραί μοι ἔνεπε μῆσα
τολύτροπον,—

been *burl.squed to*

"Ἄνδραί μοι ἔνεπε μῆσα
τολυκρότοι,—

τολύτροπος signifying, *much versed in the Knowledge of the World*; but τολυκρότος, *much clapped*, or *applauded*. — The Burlesque in Νήσῳ ἐν ἀμφιρύτῃ — βασιλεὺς δέ τίς εὐχείταιεῖται, seems to me to consist in Charon's Patching up an entire Verse, in Homer's Style and Manner, by joining two Scraps of Homer's own Poetry.

‡ Πολυκράτη.] See the Note to Πολυκράτες, in Dial. xxxii.

|| ἀνασκολοπισθήσεται.] Paleo-infixus-isolleter. Steph.

ἐκπεσῶν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τῷ χρόνῳ. Καὶ ταῦτα γὰρ τῆς Κλωθᾶς ἐσήκεσσα. ΧΑΡ. Εὐγε, ὡς Κλωθοῖς γενικῶς καὶ αὐτές, ὡς Βελτίση, καὶ τὰς κεφαλὰς ἀπότεμνε, καὶ ἀνασκολόπιζε, ὡς εἰδῶσιν ἀνθρώπους ὄντες. Ἐν τοστῷ δὲ ἐπαιρέσθων, ὡς ἀν αὐτὸν ὑψηλούρερης ἀλγεινότερον καλαπεσά-
5 μενος. Ἐγὼ δὲ γελάσομαι τότε γυναῖσας αὐτῶν ἔκαστον γυμνὸν ἐν τῷ σκαφιδίῳ, μήτε πορφυρίδα, μήτε τιάραν, ἢ κλίνην χρυσῆν κομίζοντας.

9. ΕΡΜ. Καὶ τὰ μὲν τέταν ὡδε ἔξει.—Τὴν δὲ ψληθὺν,
10 ὡς Χάρων, ὄρᾶς, τὰς ψλεοῖταις αὐτῶν, τὰς πολεμῆταις, τὰς δικαζομένιταις, τὰς γεωργεύονταις, τὰς δανείζονταις, τὰς προσατ-
τεύονταις; ΧΑΡ. Ορῶ ποικίλην τινὰ τύρβην, καὶ μεγὸν ταρα-
χῆς τὸν βίον, καὶ τὰς § πόλεις γε αὐτῶν ἐοικούσιας τοῖς σμήνεσιν, ἐν οἷς ἄπας μὲν * ἴδιον τι κέντρον ἔχει, καὶ τὸν 15 πλησίον κείται. Ολίγοι δέ τινες ὥσπερ σφῆκες ἀγγοί, καὶ φέρονται τὸν † ὑποδεέσερον. Ο δὲ περιπετόμενος αὐτὸς ἐπ τὸν αἴφαντος θεόν, ὅχλον, τίνος εἰσίν; ΕΡΜ. Ελπίδες, ὡς Χάρων, καὶ δείματα, καὶ ἄνοια, καὶ ἡδοναί, καὶ φιλαργυρίας, καὶ ὁργαί, καὶ μιση, καὶ τὰ τοιαῦτα. Τέταν δὲ ἡ ἄγνοια 20 μὲν κάτω ξυναναμέμικται αὐτοῖς· καὶ ξυμπολιτεύεται γε νὴ Δία, καὶ τὸ μῆσθος, καὶ ἡ ὄρυξ, καὶ ζυλούσπια, καὶ ἀμαθία, καὶ αἴρεσια, καὶ φιλαργυρία. Ο φόβος δὲ καὶ ἐλπίδες ὑπεράνω πειρόμενοι, οἱ μὲν ἐμπίπλων, ἐκπλήττεις ἐνιότε, καὶ ὑπερ-
25 πότεσιν ποιεῖται αἰδί ἐλπίδες ὑπέρ κεφαλῆς αἰωρέμεναι, ὅπότε ἀν μάλιστα οἰηται τις ἐπιλύψεσθαι αὐτῶν, ἀναπ-
τάμεναις οἰχοῖται, κεχηνότας αὐτὸς ἀπολιπεῖται· ὅπερ καὶ τὸν Τάιλαλον κάτω πασχοῦσα ὄρας ὑπὸ τῷ ὑδατοῦ. Ήν, δὲ ἀτενίστης, καλόψεις καὶ μοίρας ἀνω ἐπικλωθέσας ἔκάστῳ τὸν † ἄτρακτον, αὐτὸν δὲ ὑπῆσθαι ξυμβέβηκες ἄπαντας ἐκ λεπ-

§ πόλεις σμήνεσιν ἐοικούσιας.]
The Meaning is, that the People
of the Cities are like Swarms of
Bees.

* ἴδιον τι κέντρον.] Some
peculiar Sting; by which is
meant, that particular Way each
Man hath in hurting his Neigh-
bour, such as by Fraud, Tre-
achery, or Murder, &c. For
Men's different Dispositions di-
rect them to different Ways of
being wicked.

† ὑποδεέσερον.] Debiliorēm:
Ab υποδεόματι, egeo. Steph.
† ἄτρακτον.] Not the Di-
staff, as some are apt to think,
but the Spindle.

— teretem versabat pollice
fusum. Ovid. and
— Dixerunt, Currite, fusis.
Virg.

Which cannot agree to *Distaff*,
that are always fixed, having
whatever is to be spun tied upon
them.

Τῶν ημάτων· Ὁρᾶς καθάπερ ἀράχνιά τινα καταβαίνοντα
ἐφ' ἔκαστον ἀπὸ τῶν ἀτράκτων; ΧΑΡ. Ὁρᾶ πάντα λεπίδαν
ἔκαστην ὑῆμα ἐπιπεπλεγμένον γε τὰ πολλά· τότο μὲν ἔκεινα,
ἔκεινο δὲ ἄλλα. ἙΡΜ. Εἰκότας, ὡς Πορθμεῖον εἴμασται
γάρ ἔκεινώ μὲν ὑπὸ τάττες φονευθῆναι, τάττω δὲ ὑπὸ ἄλλων·⁵
καὶ κληρονομήσαι γε τάττου μὲν ἔκεινα, ἓταν ἢ μικρότερον
τὸ ὑῆμα· ἔκεινον δὲ αὐτὸν τοιόνδε γάρ τι οὐ * ἐπιπλοκη
δηλοῖ. Ὁρᾶς δὲ ἐν ὑπὸ λεπίδῃ χερμαμένης ἄπαντας; καὶ τὸ
ὕτω μὲν ἀνασπασθεὶς ἄντα μελέωρθε· ἐγί, καὶ μεῖα μικρὸν
καλαπεσῶν, ἀπορρέαγένθε· τῷ λίνῳ, ἐπειδάν μηκέτι αὐλέχη¹⁰
τῷδε τὸ βάρος, μέγαν τὸν ψόφον ἐργάσειται· ὅτῳ δὲ
ὁλίγον αὐτὸν γῆς αἰωρέμενθε, ἥν καὶ σέση, αὐτοφῆλι κεί-
σιται, μόγις καὶ τοῖς γείτοσιν ἐξακροθένθε· τῷ πλώματι.
ΧΑΡ. Παγύέλοια ταῦτα, ὡς Ἐριη.

10. ἙΡΜ. Καὶ μὴν δέ εἰπεῖν ἔχοις ἀν καλὰ τὴν ἀξίαν¹⁵
ὅπως ἐγί καλαγέλασα, ὡς Χάρων καὶ μάλιστα αἱ ἄγαν σπε-
δαι αὐτῶν, καὶ τὸ μέλαξν τῶν ἐλπίδων οἰχεσθαι, ἀναρ-
πάζεις γιγνομένης ὑπὸ τῷ βελτίστῃ θανάτῳ. "Ἄγνελοι δὲ αυ-
τῷ, καὶ ὑπηρέται μάλα πολλοί, ὡς ὁρᾶς, τὸ ηπίαλον, καὶ
τυρεῖον, καὶ φόδαι, καὶ τεριπνευμονίας, καὶ ξίφη, καὶ ληγή²⁰
ρια, καὶ κάνεια, καὶ δίκασαι, καὶ τύχαινοι, καὶ τάττων ὑδὲν
ὅλως αὐτὸς εἰσέρχεται, ἐγί ἀν εὑ πράττωσιν. "Οταν δὲ
σφαλῶσι, πολὺ τὸ "Ὀτλοτοί," καὶ "Αῖ αῖ," καὶ "Ομος
μοί." Εἰ δὲ εὐθὺς ἐκ ἀρχῆς ἐνενόπερ ὅτι θυησίοις τέ εἰσιν
αὐτοί, καὶ ὀλίγον τάττον χρόνον ἐπιδημήσαντες τῷ βίῳ, ἀπί-²⁵
ασιν, ὥσπερ ἐξ ὀνείρατο, πάντα ὑπὲρ γῆς αὐφέντες, ἔζων
τε ἀν σοφρωνέσερον, καὶ ἥτιον ἥντιον ἀποθανόντες νῦν δὲ ἐς
δεῖ ἰλπίσαντες χρησθαι τοῖς παρεῖσιν, ἐπειδὰν ἐπιτρας ὁ
ὑπηρέτης καλῇ, καὶ ἀπάγη, πιδήσας τῷ πυρεῖον, ἥ τῇ
φθόνῃ, ἀγανακτίσι πρὸς τὴν ἀγωγὴν, ὃ ποιει προσδοκή³⁰
σαίς αἴσπασθεσθαι αὐτῶν, || Ἡ, τί γὰρ ἐκ ἀν

* ἐπιπλοκή.] I chuse to render this Word *Implexus*, i.e. *Tying-on* of the Threads upon the Heads of Mortals.

† ὕτος.] Meaning a Great-Man; whose Death (as we are apt to say) makes a great Noise.

‡ ηπίαλοι.] Quotidian. I guess, in which (as I am well informed) the Heat instantly suc-

ceeds the Cold; but in which (according to Stephanus) the Heat and Cold are felt, at the same Time. Ab ηπίος, *mitis*.

|| Ἡ, τί, &c.] This Sentence will prove obscure to Beginners, if they do not carefully observe the explanatory Words, in the Transaction.

ποιήσειν ἐκεῖνον, ὃ τὴν οἰκίαν σπεῦδῃ οἰκοδομέμενον, καὶ τὰς ἑργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ μὲν, ἔξει τέλος αὐτῷ, ὃ δὲ, ἀρῆς ἐπιθεῖς τὸν ὄροφον, ἀπίσιοι, τῷ κληρονόμῳ καλαλιπῶν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειπνήσας 5 ἀβλιος ἐν αὐτῇ; Εκεῖνος μὲν γὰρ ὁ χαίρων, ὅτι ἀξέσεις παιδα ἔτεκεν αὐτῷ ἡ γυνὴ, καὶ φίλης διὰ τοῦτο ἐσιῶν, καὶ τέλομα τῷ πατρὸς τιθέμενος, εἰ ησίσαλο ὡς ἐπιλαέτης γενόμενον ὁ παῖς τεθηξεῖσαι, ἀρᾶ ἀνσοι δοκη χαίρειν επ' αὐτῷ γενομένῳ; ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχεῖται 10 ἐπὶ τῷ παιδὶ ἐκεῖνον ὥρᾳ, τὸν τὴν ἀθληθὲ παιάρα, τὴν Ὀλύμπια νενικηκότος· τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ παιδίον ἡ όρᾳ, ἐδὲ οἶδεν ἀφ' οἵας αὐτῷ κρόκης ἱκρέμαλο. Τὰς μὲν γὰρ περὶ τῶν ὥρων διαφερομένας ὥρας ὅσοι εἰσὶ, καὶ τὰς ξυναγείσοις τὰ χρήματα, εἴτα πρὶν ἀπολαῦσαι αὐτὸν παιδεύοντας, ύψος ἀντίκειτον, ἐπισόντων ἀγέλων τε καὶ ὑπηρετῶν; ΧΑΡ. Ορῶ πάντα ταῦτα, καὶ πρὸς ἐμαυτὸν ἐγώ θέμοι, τι τὸ ὥδη αὐτοῖς παρὰ τὸν βίον, η τί ἐκεῖνο ἐγιν, οἱ γερμενοὶ ἀγανακτίσοι.

II. ΕΡΜ. "Ην γένοι τὰς βασιλίας ἵδη τις αὐτῶν, οἵπερ 20 εὑδαιμονίσαλος εἶναι δυκεῖσιν, εἴω την ἀβίβασιν, καὶ ὡς Φῆς, ἀμφισόλε τὴν τύχην, πλησιά τῷ ὥδεν τὰ αἰναρά εὐρήσεις προσοῦτα αὐτοῖς, Φόβος καὶ παραχώτες, καὶ μισος, καὶ ἴπιθελαίς, καὶ ὑργαίς, καὶ κολακίαις· τέτοις γὰρ ἀπαντίς ξύνεσιν. Ἐώ πενθη, καὶ νόσος, καὶ * παθός, εἰς ἴσοιμίας δηλαδὴ 25 ἀρχοῖται αὐτῶν, † ὅπε δὲ τὰ τέτων πονηρά, λογίζεσθαι καιρὸς

* πάθη.] Passions.

† ὅπε δὲ, &c.] I have endeavoured to render these Words, down to εἰη, inclusive, according to the generally received Sense of them, being that of the other Translation. But Gronovius translates them, thus: "Quum, vel, ubi verò hæc sunt regum mala, opportunitas, vel, præstò est, colligere, re, qualia sint privatorum." And, indeed, it must be granted, that ὅπε most naturally and strongly signifies "ubi," as δὲ

also doth "verò," and as καιρὸς likewise doth "opportunitas." Nay, I greatly doubt, whether, in any Author whatsoever, καιρὸς be used to signify any Thing but "a seasonable Time," or, "the Opportunity of doing any Thing." But still, upon these Considerations, I should chuse to render it thus: "Ubi vero mala horum (scil. regum) sunt, ibi datur occasio colligendi qualia sint privatorum." δὲ shews plainly, that

καιρὸς οἶα τὰ τῶν ἴδιων ἀν εἴη. ΧΑΡ. Ἐθέλω γὰν σοι,
ὦ Ἐρμῆ, εἰπεῖν, ὅτινι ἐοικέναι μοι ἔδοξεν οἱ ἄνθρωποι, κὐ
ὅ βίᾳ ἄπας αὐτῶν. "Ηδη πολὲ πομφόλυγας ἐν ὑδαῖς
ἴθεαστο ὑπὸ κρεψῷ τινι καλαρρέατοις ἀνισαρένας; τὰς
φυσαλλίδας λέγω, αὐτὸν ἔντονας μικραὶ νήσοι, κὐ αὐτίκα ἐκρατεῖσται,
απίστησαν" αἰδὸν ἐπὶ πλέον διαρκεῖσι, κὐ τὸ ποσχωρεύστων
αὐταῖς τῶν ἄλλων, αὗται ὑπερφυσώμεναι ἐς μέγιστον ὅγκον
αἰροῦσαι. Εἴτα μὲν τοι κάκιναι πάντας ἐξερράγησάν
πολές ό γὰρ οἴόντες ἄλλως γενέσθαι. Ταῦτο ἐγινότα ἀνθρώ-
πων βίᾳ. "Απαντεῖς ὑπὸ πνεύματι ἐμπεφυσημένος, οἱ
μὲν μείζοις, οἵδε ἐλάτιτες, κὐ οἱ μὲν ὀλυγοχρέοντον ἔχοντες, κὐ
ῶκύμορον τὸ φύσημα, οἱ δὲ ἀμαρτιῶν ἔχοντες παύσαντο.
πᾶσι δὲ ἐν ἀπορρέαγηται ἀναγκαῖον." ΕΡΜ. Οὐδὲν χεῖρον
σὺ τῷ Ὀμήρῳ εἴκασας, ἢ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν
ὑμοῖοι.

12. ΚΑΡ. Καὶ τοιάτοι θύεις, ὦ Ἐρμῆ, ὅρας οἶα ποι-
σοι, κὐ ὡς φιλοτιμηθῆται πρὸς ἄλληλας ἀρχῶν πέρι, κὐ τι-
μῶν, κὐ κλίσεων ἀμιλλώμενας, ἀπειρ ἀπαντεῖς καταλιπόντας
αὐτὰς, δεησει ἔνα ὄβολὸν ἔχοντας, ηκειν παρέ ημάς. Βάλει 20
ὅτι ἐπείπερ ἐφ' ὑψηλὴ ἐσμεν, ἀναβούσας παραμέγεθες, πα-
ρανέσων αὐτοῖς "ἀπεχεσθαι μὲν τῶν μαλαίων πάνων,
"ζῆν δὲ, αἷς τὸν θάνατον πρὸ δοφθαλμῶν ἔχοντας," λέγων
"Ὥ μάταιοι, τί ἐσπεδάκατε περὶ ταῦτα; Παύσασθε
"κάρυνθες ό γὰρ οὐκ αἰτιώσθε. Οὐδὲν τῶν ἐνταῦθα 25
"σεμνῶν αἰδίον ἔγινον. Οὐδὲν ἀπάγοις τις αὐτῶν τι ξὺν
"αὐτῷ ἀποθανάν. Άλλ' ἀνάγκη τὸν μὲν γυμνὸν οἰχεισ-
"θαί, τὴν οἰκίαν δὲ κὐ τὸν ἀγρὸν, κὐ τὸ χρυσίον αἵ τις
"λων εἴναι, κὐ μειαβάλλει τὰς δεσπότας."—Εἰ ταῦτα,
κὐ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβούσαιμι αὐτοῖς, δεκτὸν οὐει 30
μέγα ὀφιληθῆναι τὸν βίον, κὐ σωφρονερέρες ἀν γενέσθαι
παραπολύ; ΕΡΜ. "Ω μακάρει, ἐκ οἰσθα ὅπως αὐτὰς οὐ

that a Sentence begins at ὅπε; so that there should be a full Stop immediately after αὐτῶν.
—I have, I say, in my Translation, rendered it according to the generally received Sense, which is that of the other Translation, but am sure I mistook the true Meaning: Yet I let

it stand, as it is the received Sense.

* τῆνες μικραί.] Infants.

† προσχωρεύστων τῶν ἄλλων.] That is, when some Men submit their Fortunes and Industry to the Aggrandizing of others, and, as it were, add themselves to them.

ἄγνοια, καὶ ἡ ἀπάτη διαλεθείκασιν, ὡς μηδὲ ἀν τρυπάνῳ
ἔτι διανοιχθῆναι αὐτοῖς τὰ ὄτα, τοσετῷ κηρῷ ἔνσαν
αὐτὰ, οἷος περ Ὁδυσσεὺς τὰς ἑταῖρος ἔδρασε, δέει τῆς

* Σειρῆναν ἀκροάσεως. Πόθεν δὲ ἐκεῖνοι δυνηθεῖν ἀκε-
5 σαι, πῶν καὶ σὺ κεκραγὼς διαρρέαγης; ὅπερ γαρ ταξίν ὑμῖν ἡ
ληθὴ δύναται, τόπο τὸν ἐνιαῦθα ἡ ἄγνοια ἐργάζεται. Πλὴν
ἀλλ’ εἰσὶν αὐτῶν ὀλίγοις ψωφαδεδεγμένοις τὸν κηρὸν ἐς τὰ
ὄτα, πρὸς τὴν ἀληθειαν τὸν ἀποκλίναντος, ὁξὺ δεδογκότες ἐς
τὰ πράγματα, καὶ καλεγινωκότες οἵα ἐστι. ΧΑΡ. Οὐκέν
10 ἐκείνοις γεννέειν ἐμβούσαιμεν. ‘ΕΡΜ. Περιττὸν ταῦτα λέγειν
πρὸς αὐτὸς ἀ ἴσασιν. ‘Ορᾶς ὅπως ἀποσάνθεις τῶν πολλῶν,
καλαγελῶσι τῶν γιγνομένων, καὶ ὕδαμη ὕδαμῶς ἀρέσκονται
αὐτοῖς, ἀλλὰ δῆλοις εἰσὶ δρασμὸν ἥδη βυλευούσις παρ’ ὑμᾶς
ἀπὸ τῆς βίου; καὶ γαρ καὶ μισθναὶ ἐλέγχοντες αὐτῶν τὰς ἀ-
15 μαθίας. ΧΑΡ. Εὔγε, ὡς γεννάδαι.—Πλὴν πάνταν ὀλίγος
εἰσιν, ὡς Ἐρμῆ. ‘ΕΡΜ. ‘Ικανοὶ καὶ θτοι.---Αλλὰ καλίωμεν
ἥδη.

13. ΧΑΡ. Ἐν ἔτι ἐπόθεν εἰδέναι, ὡς Ἐρμῆ (καὶ μοι
δείξας αὐτὸς, ἐνελῃ ἔση τὴν περιήγησιν πεποιηκώς) τὰς ἀπο-
20 θήκας τῶν σωμάτων, ἵνα καλορύτιστι, θεάσασθαι. ‘ΕΡΜ.
‘Ηρία, ὡς Χάρων, καὶ τύμβος, καὶ τάφος καλέσοι τα τοιαῦ-
τα. Πλὴν τὰ πρὸ τῶν πολέων ἐκεῖνα τὰ χώματα ὄφει,
καὶ τὰς || στήλας, καὶ πυραμίδας; ἐκεῖνα πάντα νεκροδοχεῖται,
καὶ σωματοφυλάκια ἐστι. ΧΑΡ. Τί δὲ ἐκεῖνοι σιφανεῖσι
25 τὰς § λίθους, καὶ χείρας μύρη; οἱ δὲ, καὶ πυρὶ τὸν πόνον
πρὸ τῶν χωμάτων, καὶ βόρδον τινὰ ὄρυξαντες, καίσοι τε
ταυτὶ τὰ πολυελῇ δεῖπνα, καὶ εἰς τὰ ὄρυγματα οἴνον, καὶ

* Σειρῆναν.] See Littleton's Dictionary for them; where you will also read what Ulysses did, with Regard to them.

+ ἀποκλίναντες.] He speaks, as if all Mankind were carried, one Way, toward Falshood and Vice, which stand on one Side, except a very few wise Men who turn off to Truth and Virtue, which are placed on the opposite Side. He, perhaps, means only the Seven wise Men of Greece; because Lucian abuses all the other Philosophers, as appears from Dial. xxiii.

|| στήλας.] Square Pillars (as Suidas says) which were erected near Tombs, with Inscriptions relating to the Dead.

Τύμβῳ καὶ στήλῃ---H.m. II. xvi.

§ λίθους.] Meaning the Pillars near the Tombs.

† πόνον.] Νέω, properly, signifies *neo*, to *spin*. It also, as Stephanus shews, signifies *glo-mero*, to wind up Thread into a Bottom; and, from thence, *acervo*, to heap up.

μελίκρατον, ὃς γὰν εἰκάσαι, ἐγένετο; ἘΡΜ. Οὐκ οἶδα, ὃ Πορθμεῦ, τί ταῦτα πρὸς τὴν ἐάδη. Πεπισέυκαστο δὲ τὰς ψυχὰς ἀναπεμπομένας καταθεν, δειπνεῖν μὲν ὃς οἴοιτε περιπετομένας τὴν κύνισταν, καὶ τὸν καπνὸν, τούτου δὲ ἀπὸ τῆς βοθρᾶς τὸ μελίκρατον. ΧΑΡ. Ἐκεῖνας ἔτι πάντας ἡ 5 ἐσθίειν, ἢν τὰ κρανία ξηρόταλα; καὶ τοι γελοῖος εἴμι σοι λέγων ταῦτα. δισημέραι καλάγοντις αὐτοὺς; Οἶσθ' ὃν εἰ δυναῖν; ἀντὶ ἔτις αὐτοῦ ἀπαξ, ὑποχθόνος γενόμενος. Ἐπείτοι καὶ παγγέλοια ἀν, ὃ Ερμῆς, ἐπασχον, ἐκ δὲ προπάγματος ἔχων, εἰ ἔδει μὴ καλάγειν μόνον αὐτές, ἀλλὰ καὶ 10 αὐθίς αὐτογενεῖς πιστεύειν. Ω μάταιοι, τῆς αἵρετας, οὐκ εἰδότες ηλίκοις ὅροις διακέκριται τὰ νεκρά, καὶ τὰ ζωτικὰ πράγματα, καὶ οἷα παρέημιν ἔτι, καὶ ὅτι

* Κατθάν' ὄμως ὁ, τ' ἀτυμβώ ἀνὴρ ὁστὸς ἐλαχεῖ 15 τύμβος.

'Ενδ' οὖτις Ιερῷ κρείων! Ἀγαμέμνων.

Θεοσίτης δὲ Ιερῷ Θέτιδῷ παῖς πόκομοιο.

Πάντες δὲ εἰσὶν ὄμως νεκυῶν ἀμενηνὰ κάρηνα.

Γυμνοί τε, ξηροί τε, καὶ ἀσφοδελον λειμῶνα,

*ΕΡΜ. Ἡράκλεις, ὃς πολὺν τὸν Ὄμηρον + ἐπαντλεῖς. 20 Ἀλλ' ἐπείπερ ἀνέμιησας με, θέλω σοι δεῖξαι τὸν τὴν Ἀχιλλεῶς τάφον. Ορᾶς τὸν ἐπὶ τῇ θαλάτῃ; Σίγειον μὲν ἔκεινο τὸ Τερωϊκὸν ἀντικεῖται δὲ ὁ Αἴας τέθαπταις ἐν τῷ Ροδείῳ. ΧΑΡ. Οὐ μεγάλοι, ὃς Ερμῆς, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμιας ἥδη δεῖξον μοι, + ἂς 25 κάτω ἀκέρομεν τὴν Νίον, τὴν Σαρδαναπάλη, καὶ Βασυλῶνα,

* Homer.

+ ἐπαντλεῖς.] You pump up, joaking upon Charon's Business of Pumping the Water out of his Boat.

‡ ἀς κάτω ἀκέρομεν.] Stephanus accounts for the Accusative Case after ἀκέω, as it is, here, / put, by observing that ἀκέω, upon such Occasions, signifies fando-audio, to hear-of-by-Report. Xenophon hath a similar Expression, where he saith, ὃς ἦκεστιν αὐτὸς· ἥδη ἐργά διαπρατίσμενον τὸν

Κυρὸν. Pæd. Lib. i. And Lucian another, in his Dream: "Οσπερ τὴν Νιόβην ἀκέρομεν, as we hear of Niobe. And I doubt not, but Horace hath adopted this Kind of Expression, where he has,

*Audier pugnas vitio parentum
Rara juventus.*

And again,

*Audire magnos jam videor
duces.*

Which latter Passage, in the Opinion of the Commentators, is not pure Latin; not recollecting, that this Kind of Phrase hath

λῶται, καὶ Μυκῆνας, καὶ Κλεωνᾶς, καὶ τὴν Ἱλίου αὐτήν. Πολλὸς γὰν μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὡς δέκα ὅλων ἐτῶν μηδὲ νεωληκῆσαι, μηδὲ διαψύξαι τὸ σκαφίδιον. ἘΡΜ. 'Η Νῦν μὲν, ὡς Πορθμεῦ, ἀπόλαλεν ὑδη, καὶ ὑδὲν ἵχυθεντες λοιπὸν αὐτῆς, ὥδ' αὖ εἰπῆς ὅπε τοῦ ἦν. 'Η Βασιλῶν δέ σοι ἐκείνη ἐγίνη, η εὔπυργος, η τὸ μέγαν περιβολον· ω μελαπολὺ καὶ αὐτὴ ζητηθομένη, ὥσπερ η Νῦν. Μυκῆνας δὲ καὶ Κλεωνᾶς αἰσχύνομαι δεῖξαι σοι, καὶ μάλιστα τὴν Ἱλίου αἴπονίξεις γὰρ εὐ οἴδ' ὅτι τὸν Ὀμηρον κατελθὼν ἐπὶ 10 τὴν μεγαληγορία τῶν ἐπῶν. Πλὴν ἀλλὰ τάλας μὲν ἔσται εὐδαίμονες, νῦν δὲ τεινόκαστρα καὶ αὐτας. Ἀποδιησκεστο γάρ, ὡς Πορθμεῦ, καὶ τόλεις, ὥσπερ ἄιθρωποι· καὶ τὸ παραδοξότερον, καὶ τολμοὶ ὄλοι. Ιναχεύθεντες τάφος ἐν Ἀργείαις ἔτι καταλείπεται. ΧΑΡ. Παπαὶ τῶν ἴπαίνων Ὀμηρος, καὶ 15 τῶν διομάτων,

— "Ιλίου ἱρήν,
καὶ — εὐρυάγυιας,
καὶ — ἐϋκλίμεναι Κλιωναῖ.

15. 'Αλλὰ μεῖαξὲν λόγων, τίνες εἰσὶν οἱ τολμεῦτες ἐκεῖθεν, η ὑπὲρ τίνος. ἀλλήλως φονεύεστιν; ἘΡΜ. 'Αργείας ὁρᾶς, ὡς Χάρων, καὶ Λακεδαιμονίας, καὶ τὸν ἡμιθυῆτα ἐκεῖνον σρατηγὸν * 'Οθρυάδην, τὸν ἐπιγυάφοντα τὸ τρόπαιον τῷ αὐτῷ

hath been used by some of the best Authors in the Greek Tongue, which may very well warrant Horace's adopting it, as he hath done several others.

* 'Οθρυάδην] The Story of Othryades is not, compleatly, told by any one Author, of the many who mention him; but may be collected from them all, in the following Manner:— The Spartans and Argives, having a Dispute about a Piece of Land, called *Thyræa*, chose three-hundred Men on each Side, who should decide the Difference, by the Sword. A Battle ensues between those two little selected Armies, who fight so desperately, that not one of the whole Six-hundred survived

the Engagement, except three; to wit, two of the *Argives*, *Chromius* and *Alcinos*, and *Othryades*, the General of the Spartans; who was so desperately wounded that, for a While, he lay as dead among the Slain. The two surviving *Argives*, seeing no one to oppose them, ran Home with the News of their Victory. Soon after, *Othryades* recovers, and finding himself in Possession of the Field of Battle, erects a Trophy, writes on it, in his own Blood, *I have conquered*, and then brings the Arms of the slain *Argives* into his Camp. The next Day, the two main Armies of the contending Nations meet, at the Place of Action.

αὐτὸς αἴματι. ΧΑΡ. Ὑπὲρ τίνῳ δὲ αὐτοῖς, ὦ Ἐρμῆ, ὁ πολεμῶ; ἘΡΜ. Ὑπὲρ τὸ πεδίον αὐτῷ, ἐνῷ μάχονται. ΧΑΡ. Ὡς τῆς ανοίας, οὕτε ὡς ἴσασιν ὅτι κανὸν ὅλην τὴν Πελοπόννησον ἔκαστον αὐτῶν χλησθεῖται, μόγις ἀν ποδιαῖσιν λαβόντεν τόπον παρὰ τὴν Αἰακτὸν. Τὸ δὲ πεδίον τέτο ἀλλοί εἰς ἄλλος γεωργήσθαι, πολλάκις ἐκ βαθρῶν τὸ τρόπαιον ἀπασπάσθαις τῷ ἀρότρῳ. ἘΡΜ. Οὕτω μὲν ταυταὶ ἔσται. Ἡμεῖς δὲ καταβαῖτες οὖν, καὶ κατὰ χώραν εὑθεῖταις αὐθίς τὰ ὅρη, ἀπαλλαττόμεθα, οὐγὰ μὲν καθ' αὐτὸν, σὺ δὲ ἐπὶ τὸ πορθμεῖον· οἶξα δέ σοι μεῖν ὀλίγους, * καὶ αὐτὸς νεκροσολῶν. ΧΑΡ. Εὗγε ἐπίσησας, ὦ Ἐρμῆ. Εὔεγέτης αἱ αναγεγένεται. Ωνάμην δέ τι διὰ σὲ τῆς ἀποδημίας. — Οἴα ἔστι τὰ τὸν κακοδαιμόνων ἀνδρῶν πράγματα, βασιλεῖς, πολιτεῖς κακοσαῖ, ἐκαλούμεναι, μάχας. Χάρων δὲ φίδεις † λόγως. 15

tion. The Argives claim the Victory, as more of their Men had survived the Battle: The Spartans, as their one Man had kept the Field, the others having, as it were, fled. Upon this, both Armies fight; but the Spartans gain the Victory. Otryades, after he returned to Sparta, killed himself, for Shame of outliving his Men, who every one so bravely fell. Herodot. Suid. Plat. Valer. Ovid. in Fast. and Hoffman.

* καὶ αὐτὸς] I myself too, that is, as well as you.

† λόγος.] It is likely that, if Charon, here, meant to say, *But not a Word of Charon [as some will have it]* he would have put in *ωρὶ*, as he hath done, in the End of *Dial. xxvi.* λόγοι δέ ωρὶ αὐτῷ καταλέλοιπον. --- λόγος for *Ratio*, an *Account* or *Estimation*, is of frequent Use. See Theocrit. Id. iii. --- τὸ δέ μεν λόγοιν θέλεις ποιεῖ. But you make no Account of me, that is, You think nothing of me, or, You set me at Nought.

Τέλος τὸ βιβλίον πρώτου.

ΛΟΤΚΙΑΝΟΥ

Σ Α Μ Ο Σ Α Τ Ε Ω Σ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΟΣ α.

Περὶ τῆς Ἐνυπνίας ἢτοι Βίου Λεκιανῆ.

Herein, is contained some Account of *Lucian's* Parentage and Education. Likewise great Incitements to Youth of Genius, to persevere in the Pursuit of Learning, even under the great Discouragements of Poverty.

ΑΡΤΙ μὲν ἐπεπαύμην εἰς τὰ * διδασκαλεῖα + φοῖτῶν,
ηδὴ τὴν ἡλικίαν πρόσθιον ἦν. Ὁ δὲ παῖς ἐσκο-
πεῖτο μὲν τῶν φίλων ὅ, τι καὶ διδάξαιλό με. Τοῖς πολε-
γοῖς δὲν ἔδοξε παιδεία μὲν, καὶ πόνος πολλός, καὶ χρόνος μακρός,
5 καὶ δακάνης ἢ σμικρᾶς, καὶ τύχης δεῖσθαι λαμπρᾶς τὰ δὲ
ημέτερα, μικρά τε εἶναι, καὶ ταχεῖά τια τὴν ἐπικυρίαν
ἀπαιτεῖν. Εἰ δέ τινα τέχνην τῶν ♫ βαναύσουν τέτων
ἐκμάθοιμι, τὸ μὲν πρῶτον εὐθὺς ἀν αὐτὸς ἔχει τὰ ἀρ-

* διδασκαλεῖα.] This Word is seldom used, but in the Plural Number. So *Xenophon*, εἰς τὰ διδασκαλεῖα φοιτῶντες, and δικαιοσύνης, διδασκαλεῖα. *Psd. Lib. ii. & iii.*

+ φοῖτῶν.] The Verb, φοιτάω, hath been, so constantly, used to signify, in Particular, to go-to-School, that School-Scholars have been called

φοιτήται, instead of μαθήται. *Burdcl.*

† βαναύσουν.] Βάναυσος is, properly, a Substantive of the Common Gender, and signifies a Person who works in a Forge, or Foundery. But it is, here, used adjectively, τεχνῶν being understood. *Stephanus* quotes the Expression, βάναυσος τέχνη, from *Aristotle*.

καῖτα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκόσιῶν εἶναι, τηλικάτω ἀντί οὐκ εἰς μακρὸν δὲ καὶ τὸν παλέρα εὐφρανεῖν, ἀποφέρων αὐτὸν τὸ γιγνόμενον. Δευτέρας δὲ σκεψεως ἀρχὴ πρὸτεθη, τις ἀρίστη τῶν τεχνῶν, καὶ ἔαστη ἐκμαθεῖν, καὶ ἀδεῖ ἐλευθέρω πρέπεσσα, καὶ πρόχειρον ἔχεσσα τὴν τοῦ οἴκου, καὶ διαρκῆ τὸν πόρον. "Αλλες τοῖνυν ἄλλην ἐπαινεῖσθαι, ὡς ἔκαστο γνώμης ηὔμπειρίας εἶχεν, ὁ παῖτης εἰς τὸν θεῖον ἀπιδὼν (παρὴν γὰρ ὁ παῖς μητρὸς θεῖος, ἀριστὸς τοῦ ἐρμογλύφου εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς μάλιστα εὐδοκίμοις) "Οὐ θέμις (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν, σὺν 10 "παρόντῳ. "Αλλὰ τὴν ἄγε (δεῖξας ἐμὲ) καὶ διδασκε "παραλαβάν λίθῳ ἐργάτην ἀγαθὸν εἶναι καὶ συναρμοστὸν, "καὶ ἐρμογλυφέα δύναται γάρ καὶ τῷτο, φυσεώς γε, ὡς "οἶσθα, * ἔχων δεξιῶς." Ἔτεκμαρίρο δὲ ταῖς ἐκ τοῦ κηρῷ παιδιάς ὅπότε γὰρ ἀφεθεῖν υπὸ τῶν διδασκαλῶν, 15 ἀποξέων ἀν τὸν κηρὸν, η βόας, η ἵππας, η καὶ τὴ Δί' αὐτρώπης, αὐτέπλατον (εἰκότως, ὡς ἐδόκεν τῷ παῖρι) ἐφ' οἷς παρὰ μὲν τῶν διδασκαλῶν πληγαὶ ἐλάμβανον. Τότε δὲ ἐπαινεῖσθαι εἰς τὴν εὐφυίαν καὶ ταῦτα ην καὶ χρηστὰς εἶχον ἐπ' ἑμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, 20 ἀπ' ἐκείνης γε τῆς ἡ πλαστικῆς. || "Αμα τε δὲ διπλήδεισθαι ἐδόκει ημέρα τέχνης ἐνάρχειοθαί, καὶ γὰρ παρεδεδόμην τῷ θείῳ, μαὶ τὸν Δί' ἢ σφόδρα τῷ πράγματι ἀχθόμενῳ ἀλλά μοι καὶ παιδιάν τινα οὐκ ἀτερπῆ ἐδόκει ἔχειν, καὶ πρὸς τὰς ηλικιώτας ἐπιδειξιν, εἰς φαινόμην θεάς τε γλύφων, καὶ 25 αὐταλμάτια τινα μικρὰ καλασκευάζων ἐμαυτῷ τε, κακεῖνοις, οἷς προηρέμην. Καὶ τότε πρῶτον ἐκεῖνο, καὶ σύνηθες τοῖς ἀρχομένοις ἐγίγνετο. Ἔγκοπέα γάρ τινά μοι δές δὲ θεῖος ἐκελευσέ μοι ηρέμα καθικέσθαι πλακός, ἐν μέσῳ

† χορηγίαν.] Properly, the Expence of supplying the Athenian Stage with Music, Dancing, Players, and Dresses. Hence, it signifies the Expence of furnishing any trade, or Business, with all necessaries.

‡ ἐρμογλύφῳ.] The Carving of Mercuries seems to have been the commonest Branch of the Statuary's Art, and, hence, it is likely, every Statuary was called ἐρμογλύφῳ.

* ἔχων δεξιῶς.] Minus Attice. Bourd.

§ πλαστικῆς.] The Art of shaping Figures out of any soft Substance, such as Wax, Clay, &c.

|| "Αμα τε δη, &c.] Thus in English: "At the same Time, therefore, a proper Day was pitched upon, and I was all (then) given up, " &c.

κειμένης, ἐπειπὸν τὸ κοινὸν,

* Ἀρχὴ δὲ τοι ὑμίσου παντός.

Σκληρότερον δὲ καλενεγκόνθι ὑπ' ἀπειρίας, καλεάγη μὲν
ἡ πλάξ. Ὁ δὲ ἀγαπαλήσας, σκυλαλη τινὰ πλησίον
κειμένην λαβὼν, ἢ πρᾶς, ἀδὲ προσπίκως με καληρέαλο,
ἄγε δάκρυά μοι τὰ προσίμα τῆς τέχνης. Ἀποδέας οὖν
ἐκεῖθεν, ἐπὶ τὸν οἰκόν αὐτοκινήματα συνεχὲς ἀνολολύζων, καὶ
δακρύων τῆς ὄφθαλμος ὑπόπλεως· καὶ διηγεῖμαι τὴν σκυλα-
λην, καὶ τὰς μωλωπὰς ἐδεικνυον, καὶ καληγόρων πολλὴν τινὰ
10 ὀμότηλα, προσθεῖς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐ-
τὸν ὑπεξβάλωμαι κατὰ τὴν τέχνην. Ἀγαπαλησαμένης δὲ
τῆς μητρὸς, καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νὺξ
ἐπηλθεῖ, καλεδαρφοῦ, ἔτι ἔνδακενς, καὶ τὴν νυχτὸν ὅλην ἐν-
νοῶν. Μεχρὶ μὲν δὲ τέτων, γελάσιμα, καὶ μιρακιώδη τὰ
15 εἰρημένα· τὰ μὲν ταῦτα δὲ, ἀκέτη εὔκαλαφρόνηλα, ὡς
“Ἄνδρες, ἀκέσσθε, ἀλλὰ καὶ πάντα φιληκόντων ἀκροατῶν δεό-
μενα. Ἰνα γάρ καθ' Ὀμηρον εἶπε,

— † Θεῖος μοι ἐνυπνίους ἥλθεν ὄνειρον,

* Ἀμεροστὸν διὰ νύκτα,—

20 ἐναργῆς ἔτως, ἄγε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας.
Ἐτι γέν καὶ μιᾶς τοσοῦτον χρόνον τάτε σχήματά μοι τῶν
φανέντων ἐν τοῖς ὄφθαλμοῖς παραμένει, καὶ τὸν τῶν ἀκρο-
δέντων ἔναυλον. Βέτω σαφῆ πάντα ἦν.

25 2. † Δύο γυναίκες λαβόμεναι ταῦν χεροῖν εἴλκον με
τῷρες ἐαυτὴν ἐκαλέρα μάλα βιαίως, καὶ καρφερῶς. Μικροῦ
γοῦν με διεσπάσαντο πρὸς αἱλάτας φιλοτιμέμενας· καὶ γάρ
ἄρις μεν ἀνὴ ἐτέρα ἐπεκράτει, καὶ παρά μικρὸν ὅλον εἴχε
με· ἄρις δὲ ἀν αὐθίς ὑπὸ τῆς ἐτέρας εἰχόμην. Ἐεών
δὲ πρὸς αἱλάτας ἐκαλέρα· η μὲν ὡς αὐτῆς ὄντα με κεκλησ-
30 ιας βουλούσιο· η δὲ ὡς μάτην τῶν αἱλοίριων αὐτοποιοῖτο.
Ἵν δὲ η μὲν ἐγγαλικὴ καὶ αἰνδρεικὴ, καὶ αὐχμηρὰ τὴν κόρην,
τῷ χείρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἴσθητα, τίλαινον

* Ἀρχὴ, &c.] H. sed.

† Θεῖος μοι, &c.] H. m. II.

ii.

† Δύο γυναίκες, &c.]

This Dream is formed upon the Plan of the Judgment of Hercules, to whom, when a Youth, Virtue and Vice appeared, and severally made Speeches; but

the young Hero, notwithstanding all the gay Allurements and tempting Arguments of Vice, devotes himself to Virtue. See Xen. Mem. Lib. ii.

There is Humour in Lucian's putting himself upon the same Footing with the young Demi-god, Hercules.

καταγέ-

καλαγέμενσα, οἷος ἦν ὁ Θεῖος, ὅπότε ζέοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπω, καὶ τὸ σχῆμα εὐπρεπής, καὶ κόσμιος τὴν ἀνάστολήν. Τέλος δὲ ἦν ἴφιασί μοι δικάζειν ὅποιέρα βουλούμην συνεῖναι αὐτῶν.

3. Πρότερα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδραῖος ἔλεξιν. 5
 — “Ἐγώ, φίλε παῖ, ἐρμογλυφικὴ τέχνη εἰμί, ἥν χθὲς
 “ ἤρξω μανθάνειν, οἰκεία τέ σοι, καὶ συγενῆς οἰκοθεν. “Ο
 “ τε γὰρ πάππῳ σου, (εἰποῦσα τούτοις τοῦ μητροπά-
 “ τοροῦ) λιθοῖσόν τοι, καὶ τῷ Θείῳ ἀμφοῖρω, καὶ μάλα
 “ εὐδοκιμεῖτον διημᾶς. Εἰ δὲ θέλοις λήρων μὲν καὶ φλη- 10
 “ νάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἑτέ-
 “ ραν, ἐπεσθαί δὲ, καὶ συνοικεῖν ἐμοὶ, ὥρωτα μὲν Θρέψῃ
 “ γενικῶς, καὶ τές αὖτες ἔξεις καρπεροῦς, φθόνου δὲ πανίδις
 “ ἀλλότριοῦ ἔσῃ, καὶ οὐ τούτοις ἀπει, ἐπὶ τὴν ἀλλοδαπὴν τὴν
 “ πατρίδα, καὶ τοὺς οἰκείους καλαίπων, * οὐδὲ ἐπὶ λόγοις 15
 “ ἐπαινέσονται σε πάντες. Μὴ μυσαχθῆς δὲ τοῦ σω-
 “ ματοῦ † τὸ εὔτελες, μηδὲ τῆς ἐσθῆτοῦ τὸ πιναργὸν. Ἀπὸ
 “ γὰρ τῶν τοιάτων ὄχμωμενοῦ, καὶ Φειδίας ἐκεῖνος † ἔδειξε
 “ τὸν || Δία καὶ Πολύκλειτον τὸν Ἡραν εἰργασασθε, καὶ
 “ Μύρων ἐπηγένεθη, καὶ Πραξιτέλης ἐθαυμάσθη. Προσκυ- 20
 “ νῆνται γεννήτοι μεῖα τὸν Θεῶν. Εἰ δὴ τέτων εἴς γέ-
 “ νοιο, πως μὲν οὐ κλεινὸς αὐτὸς παρὰ πάσιν ἀνθρώποις
 “ γένοιο; Ζηλῶδην δὲ καὶ τὸν παλέρα αποδείξεις, περιβλεπτον
 “ δὲ ἀποφανεῖς καὶ τὸν πατέρα.”—Ταῦτα καὶ ἔτι τέτων
 πλείονα διαπλαίσαται, καὶ βαρβαρίζεσσα πάμπολλα εἴτεν ἡ 25
 τέχνη, μάλα δὴ σπεδὴ συνείρυσσα, καὶ πειθεῖν με πειρω-
 μένην ἀλλ’ ὑπέτι μέρυμνα. Τὰ πλεῖστα γὰρ ἥδη με τὸν
 μνήμην διέφυγεν.

4. Επεὶ δὲ ἦν ἐπαύσασθε, ἀρχεῖται, ἡ ἑτέρα ὀδεπῶς.
 “Ἐγώ δὲ, ᾧ τέκνον, Παιδία εἰμί, ηδη συνηθῆς σοι, καὶ 30

* ὅδε ἐπὶ λόγοις, &c.] She means, that Mankind shall not praise him for such insignificant Things as *Words* or *Speeches*, but for real and substantial Performances.

+ τὸ εὔτελες.] The *unc. sly Trim*; from *εὐ*, *facile*, and *τελός*, *sumpitus*.

† ἔδειξε.] Artists, in those Days, made a great Merit of letting People see any finished Performance of theirs, and, therefore, Lucian says, *ἔδειξε. Spectatum admissi.*—Hor. de Art Poet.

|| Δία.] *Olympicum. Bourd. & Argivam.*—Idem.

“ γυνωρίμη, εἰ καὶ μηδέπω εἰς τέλος ὁ μη τεπείρασαι. Ἡ-
“ λίκα μὲν ἔν τὰ ἀγαθὰ τοξιῇ λιθοξόος γενόμενος, αὐτῷ
“ προείρηκεν. Οὐδέν γάρ ὅτι μὴ ἐργάτης ἐση, τῷ σώ-
“ μαῖς πονῶ, καὶ τάχτῳ τὴν ἀπασταν ἐλπίδα τῇ θείᾳ τε-
5 “ θειμένος ἀφανῆς μὲν αὐτὸς ἄν, ὀλίγα καὶ ἀγενῆ λαμ-
“ Σάνων, ταπεινὸς τὴν γνώμην, εὐτελῆς δὲ τὴν πρόσοδον,
“ ὅτε φίλοις ἐπιδικάσιμος, ὅτε ἔχθροῖς φοβερός, ὅτε τοῖς
“ πολίταις ζηλωθός, ἀλλ’ αὐτὸς μόνον ἐργάτης, καὶ τῶν ἐκ
“ τῆς πολλῆς δύνης εῖς, ἀεὶ τὸν πρόχοιτα ὑποπλήσσων, καὶ
10 “ τὸν λέγειν δυνάμενον θεραπεύων, * λάγω βίον ξῦν, καὶ τὸ
“ κρείτιονος ἔρματον ἄν. Εἴ δέ καὶ Φειδίας ἢ Πολυκλεῖος
“ γένοιο, καὶ θαυμαστὰ πολλὰ ἐξεργάσασιον, τὴν μὲν † τέχ-
“ νην ἀπαντεῖς ἐπαινέσονται, ὃν ἔσαι δὲ ὅσις τῶν ἰδόνιων, εἰ
“ οὖν ἔχοι, εὐξαῖν’ ἀν σοι ὄμοιος γενέσθαι. Οἶος γάρ ἄν
15 “ ἦς, Σάναυσος καὶ ‡ χειρώναξ, καὶ ἀποχειροβιώλος νομί-
“ σθήσῃ. Ἡν δέ μοι τείχη, πρώτου μὲν σοι πολλὰ ἐπι-
“ δίξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμαστὰς, καὶ
“ λόγις αὐτῶν ἀπαγγέλλεσσα, καὶ παῖλων (ὡς εἰπεῖν) ἔμπειρον
“ ἀποφάννωσα καὶ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι,
20 “ καλακοσμήσω πολλοῖς, καὶ ἀγαθοῖς κοσμήμασι, σωφρο-
“ σύνη, δικαιοσύνη, εὐσεβεία, πραότητος, ἐπιεικεία, συνέ-
“ σει, καρπερίᾳ, τῷ τῷ παλῶν ἔρωτι, τῇ πρὸς τὰ σεμνό-
“ τατα ὄρμῃ, Ταῦτα γάρ ἐγιν ο τῆς ψυχῆς ἀκήραλος
“ ὡς ἀληθῶς κόσμος. Λήσει δέ σε ὅτε παλαιὸν ὄδεν, ὅτε

§ μη.] This Genitive Case doth not follow τέλος, but τεπείρασαι. Πειρά ἴμετο (pro ἴμβῳ) γέρατε. Hom. Il. xxiv. and πειραθῆναι ἔγχεος ἥμετέρες. H. s. d. in Asp.

* λάγω βίον.] That is, the Life of a Hare; or, a Life of Fear and Obscurity.

† τέχνην ἐπαινέσονται.] This is very natural: For, when we admire any Mechanic Performance, we seldom talk, with any great Rapture, of the Workman, and only observe, that such an Art is a very fine one. The Reason of which I take to be this: That we are apt

to consider Artists, in the mechanic Way, as having only executed what they have often seen done by others, and do themselves perform, by some set Rule; while we look upon the Works of learned Men, as produced by the Power of their own Genius, and therefore, considering them as a Part of such Men's personal Excellence, are seldom pleased with them, without, at the same Time, a strong Admiration of the Authors who produced them.

‡ χειρώναξ.] Μόνας ταῖς χεζσὶ διστόζων, i. e. One who is Master of nothing but his Hands. Bourd.

“ τὸν γενέσθαι δέοντα ἀλλὰ καὶ τὰ δέοντα προόψει μὲν ἐμοῦ,
 “ καὶ ὅλως, ἀπαῖδα ὥποστα ἐστί, τάπει Δεῖα, τάπει αὐθρώ-
 “ πιτε, ωκεανός μακράν σε διδάξομαι. Καὶ ὁ τοῦ πάντας
 “ ὁ τὸν δεῖνον, ὁ βυλευσάμενός τι περὶ ἀγενῆς οὗτον τέχνην,
 “ μὲν ὁλίγον ἄπασι ζηλατίδες, καὶ ἐπιφθονος ἔση, τιμώμε- 5
 “ νος καὶ ἐπαινόμενος, καὶ ἐπὶ τοῖς αρίστοις εὐδοκιμῶν, καὶ ὑπὸ^{τοῦ}
 “ τῶν γένεων καὶ τολέτω πρεσβύτων ἀποβλεπόμενος ἐσδῆτα
 “ μὲν τοιαῦτην ἀμπεχόμενος (δεῖξασα τὴν ἱερᾶς, πάντα
 “ δὲ λαμπτράν ἴφορέει) ἀρχῆς δὲ καὶ προεδρίας ἀξιόμενος.
 “ Καὶ πατέρας αὐτοδημῆς, ωδὴ δὲ ἐπὶ τῆς ἀλλοδαπῆς αἰγανῶς, ωδὴ 10
 “ ἀφανῆς ἔση, τοιαῦτα σοι περιθήσω τὰ γνωρίσματα, ωδὴ
 “ τῶν ὄρωντων ἔκεινος, τὸν πλησίον κινήσας, δεῖξει σε τῷ
 “ δακτύλῳ, οὗτος ἔκεινος, λέγων. “Αὐτὸν δέ τι σπουδῆς ἀξιον
 “ οὐδὲ, καὶ τὰς φίλας, οὐδὲ τὴν πόλιν ὅλην καταλαμβάνῃ, εἴς
 “ σε πάντες ἀποβλέψοιται. Καὶ πατέρας τοι λέγων τύχης, καὶ 15
 “ χρηστότες οἱ πολλοὶ ἀκέστοιται, θαυμάζοντες, καὶ εὐδαιμο-
 “ νίζοντες σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν παλέργα τῆς
 “ εὐπολιμίας, δὲ λέγουσιν, ὡς ἄρα αἰδάναί τοι γίγνονται τινες
 “ ἐξ αὐθρώπων, τύποι σοι περιποιήσων. Καὶ γὰρ οὐτοί
 “ τὸς ἐκ τῆς Βίης ἀπέλθης, ψηφίει παντηγή συνὶ τοῖς πεπατι- 20
 “ δευμένοις, καὶ προσομιλῶν τοῖς αρίστοις. Ορέχεις τὸν Δη-
 “ μοσθένη ἔκεινον, τίνω οὐδόν οὐδα, ἐγὼ ηλίκον ἐποίησα;
 “ δράς τὸν Αἰσχύνην, οὓς τυμπανιτρίας οὐδός οὐ, ἀλλ’ ὅμως
 “ αὐτὸν δὲ ἐμέ *Φίλιππος ἐθεράπευσεν; δὲ τὸ Σωκράτης,
 “ καὶ αὐτὸς ὑπὸ τῆς ἐρμηγαλυφικῆς ταύτη τραφεῖς, ἐπειδὴ 25
 “ τάχιστα συνῆκε τὴν χρείτονος, καὶ δραπελεύσας παρέ αὐ-
 “ τῆς ηὔτομόλησεν ὡς ἐμὲ, ἀκέντεις ὡς παρὰ πάντων ἀδεῖας;
 “ ἀφείς δὲ αὐτὸς τηλικύττας, καὶ τοιεύτας ἀνδρας, καὶ πρά-
 “ ἔσεις λαμπτράς, καὶ λόγους σεμνάς, καὶ σχῆμα εὐτρεπές, καὶ
 “ τιμὴν, καὶ δόξαν, καὶ ἐπαινον, καὶ προεδρίας, καὶ δύναμιν, 30
 “ καὶ ἀρχῆς, καὶ τὸ ἐπὶ λόγους εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσει

* Φίλιππος ἐθεράπευσεν.] When Philip, King of Macedonia, intended to destroy the Liberty of Greece, Demosthenes opposed his Schemes, with a great Appearance of Success, by those famous Orations to the People of Athens, called his Philippics. Philip, therefore courted Aeschines, Demosthenes's Rival in

Eloquence, and Antagonist in the Factions, then, subsisting in the City.

+ Σωκράτης, καὶ αὐτὸς.] Socrates was the Son of Sophroniscus, a Statuary, and Phænarete, a Midwife. Diog. Laert. — καὶ αὐτὸς, even he, the wonderful Socrates.

“ εὐδαιμονίζεσθαι, χιλίων τε στιναρέων ἐνδύση, καὶ σχῆμα
“ δελοπρεπὲς αναλήψη, καὶ μοχλία, καὶ γλυφεῖα, καὶ κοπέας,
“ καὶ κολαστῆρες ἐν τοῦ Χεροῦ ἔξεις, κατώ νενευκώς εἰς τὸ
“ ἔργον χαμαιπεῖται, καὶ χαμαιζόλος, καὶ πάντα τρόπου τα-
5 “ πεινός. † ἀνακύπτων δὲ ἀδέποιε οὐδὲ ἀδρῶδες, οὐδὲ ἐλευ-
“ θέρειον, οὐδὲ ἰστινοῶν, ἀλλὰ τὰ μὲν ἔργα, ὅσας εὑρυθμα,
“ καὶ εὐσχήμονα ἔσαι σοι, προνοῶν, ὅσας δὲ αὐτὸς εὐζυθ-
“ μός τε, καὶ κέρμιθοςη, ηκιστα πεφρονίκως, ἀλλ’ ατί-
“ μότερον ποιῶν σεαυτὸν λίθων.”

10 5. Ταῦτα ἔτι λεγόντης αὐτῆς, καὶ περιμείνας ἐγώ τὸ τέ-
λον τῶν λόγων, ἀπαγάπεις ἀπειφηνάμην· καὶ τὴν ἄμορφον ἐκεί-
νην, καὶ ἔργαλικὴν ἀπολιπών, μείζωνον πρὸς τὴν παιδείαν
μάλιστα γεγονθάς, καὶ μάλιστα, ἐπειδὲ μοι καὶ εἰς νῦν ἥλθεν η
σκυλάλη, καὶ ὅτι πληγὰς εὐθὺς οὐκ ὀλίγας ἀρχομένω μοι
15 χθὲς ἐνείξιψα. Ἡ δὲ αἰωνειφθεῖσα, τὸ μὲν πρῶτον
πήγανάκτες, καὶ τῷ χειρὶ συνεκρότει, καὶ τὰς ὁδούλας ἐνέπτρε·
τέλος δὲ, ὥσπερ τὴν Νιόβην ἀκέμομεν, ἐπεπήγει, καὶ εἰς
λίθον μετεβέβλητο. Εἰ δὲ παράδοξα ἐπαθε, μὴ ἀπιτήσῃς,
Θαυματοποιοὶ γάρ οἱ ὄντες. Ἡ ἐτέρα δὲ πρὸς με ἀπε-
20 δέσσα. “ Τοιγαρεύ ἀμειφομαί σε (ἴφη) δὲ τῆς δίκαιης
“ οσύνης, ὅτι καλῶς τὴν δίκην ἴδικαστας. Καὶ ἐλθὲ ἥδη,
“ ἵωβηθι τέττα τῇ ὄχηματῳ (δείξασά τι ὄχημα ὑπο-
“ γένων ἵστων τινῶν, τῷ Πηγάσῳ ἐοικότῳ) ὅσας ἴδης οἵσα
“ καὶ ἥλικα μὴ ἀκολυθόσας ἐμοὶ ἀγνοήσειν ἐμελλεῖ.” Ἐπει-
25 δὲ αὐτῆλθον, οὐ μὲν ἔλαυνε, καὶ ὑφηνιόχει. Ἀρθεῖς δὲ εἰς
ὑψόν, ἐγὼ ἐπεσκόπην, ἀπὸ τῆς ἔω ἀρξάμενος ἄχρι πρὸς
ἰσπέραν, πόλεις καὶ ἔθνη, καὶ δήμους, * καθάπερ ὁ Τριπτό-
λεμος ἀποσπείρων τι ἐις τὴν γῆν. † Οὐκέτι μέν τοι μέ-
μηματι

† ἀνακύπτων.] Ἀνακύπτω
is, properly, said of a Bird *lifting up* his *Head*, as he drinks. Bud.

* καθάπερ ὁ Τριπτόλεμος.]
The Fable of *Triptolemus* is; That *Ceres*, in the Time of her Wanderings through the World, in Quest of her Daughter *Proserpine*, whom *Pluto* had stolen from her, sojourned with *Celesus*, King of *Attica*, and instructed his Son, *Triptolemus*, in the *Culture* and *Use* of *Corn*; after which, she mounted him

upon a winged Dragon, which flew all over the Earth with him, while he, in the mean Time, scattered down Seed upon the Earth, as he was carried along. The Foundation of this Fable was, that he wrote several Books of *Husbandry*, which were carried to several Countries, in a Ship, called the Dragon.

† Οὐκέτι μέμηματι.]
Lucian, through Modesty, says he does not remember what it was
he

μηνυματὶ ὁ, τι τὸ στειρόμενον ἐκεῖνο ἦν, τῷτο μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ ἄνθρωποι ἵππην, καὶ μέλι εὐφυ-
μίας, καὶ θερινούμενη τῇ τολήσει, τὸ παρέπεμπον. Δεί-
ξασα δέ μοι τὰ τοσαῦτα, καὶ μὲν τοῖς ἐπαιδόσιν ἐκείνοις,
ἐπανήγαγεν αὐθίς, ὥκετι αὐτὴν τὴν ἑσδῆτα ἐκείνην ἐνδε-
δυκότα ἦν εἶχον ἀφιπτιάμενον, ἀλλ᾽ ἐμοὶ ἐδόκει εὐπάρυφός
τις ἐπανήκειν. Καλαλαβόσα ἔη καὶ τὸν πατέρα ἐγώτα, καὶ
περιμένοντα, ἐδείκνυεν αὐτῷ ἐκείνην τὴν ἑσδῆτα, καὶ μέν, οἵ
ηκοιμί· καὶ τι καὶ υπέμυντον, οἷα μικρῷ δεῖν περὶ ἐμῷ
ἐθύλευσαν.

6. Ταῦτα μέμνηματα ἴδων, αἰδίταις ἔτι ὡν, ἐμοὶ δοκεῖ
ἴκιαραχθεῖς, πρὸς τὸν τῶν πατέρων φόβον.—Μελαζὺν δὲ
λέγοντο, “‡ Ἡρακλεῖς (ἔφη τις) ὡς μακρὸν τὸ ἐνύπνιον,
“ καὶ δικαυκόν.” Εἴτ’ ἄλλος || ὑπέκρυψε, “ Χειμεριὸς
“ ὄνειρον, ὅτε μήκισται ἔσσιν αἱ νύκτες· ὃ τάχα πατρὶ-
“ ἐσπερός, ὥσπερ ὁ * Ἡρακλῆς καὶ αὐτός ἐστι. Τί δὲ ἔη
“ ἐπῆλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ημᾶς, καὶ μηδέποτε
“ παιδικῆς νυκτὸς, καὶ ὄνειρων παλαιῶν, καὶ ἡδονῆς γεγυρακότων;
“ ἔωλος γάρ οὐ ψυχρολογία.—Μηνὶ † ὄνειρων τινῶν ημᾶς
“ υποκρεῖται τινας ὑπείληφεν.”—Οὐδέ, ὡς γαδέ· † οὐδὲ γάρ
οἱ Σε-

he himself sowed. But he means the Publishing of his admirable Writings, which have been received, with vast Honour, by the Learned, in all Ages down from his Time.

† παρέπεμπτον.] They waited upon, or, escorted him.

‡ Ἡρακλεῖς.] Proper Names, in ης---τοις, often make their Vocative Case in εις.

|| υπέκρυψε.] Succinuerit, that is, will put in his Word: Which Metaphor is taken from playing the Bass to a Harp, or other String-Instrument, as is signified by the Verb υποκρέω, to strike under the Treble, or to play the Bass to it. See Steph.

* Ἡρακλῆς.] It hath been said, that Jupiter spent three

Nights with Alcmena, when he begat Hercules.

† ὄνειρων τινῶν ημᾶς υποκρεῖταις τινας.] I cannot but think τινῶν and τινας, here, strange Language; and that, because τινῶν appears to me to carry a quite trifling Meaning.

‡ οὐδὲ γάρ ὁ Σενοφῶν, &c.] In this Sentence, I meet with several Particulars, for which I cannot account, with any great Satisfaction to myself. Such as, in the first Place, the Nominative Case Σενοφῶν, without a Verb, or, at best, only with one to be understood, with Difficulty and Uncertainty. Secondly, the two next καὶ's, one followed by the Preposition ἐν, with the Dative Case πατέρων οἰκία;

ὁ Ξενοφῶν πολεῖ διηγέμενος τὸ ἐνύπνιον ὡς ἔδοκει αὐτῷ, καὶ ἐ^{τῇ} τῇ παλέῳ οἰκίᾳ, καὶ τὰ ἀλλα. "Ἴστο γάρ εὖ υπόκρισιν τὴν ὄψιν, οὐδὲ ὡς Φλυαρεῖν ἴγνωκώς αὐτὰ διεξήσει, καὶ ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποβίνωσι πραγμάτων, περιεσώτων πολεμίων."

οἰκίᾳ; and the other, very strangely, by the Accusative τὰ ἀλλα; which seems to have but a forced Dependence on either this latter καὶ, or any other Word, either expressed or understood, in the Sentence. Thirdly, γὰρ seeming to begin a distinct Sentence with οἵτε, that precedes it. Fourthly, The Want of ὅτι after γὰρ, to bring in διεξήσεις below, with Justness, if it ought to be brought in after γὰρ. Fifthly, the great Obscurity of the Word υπόκρισιν, in this Place. And, Sixthly, the Uncertainty whether εἴσαι should be, here, understood, thus, ιστο γὰρ ὄψιν εὖ ρίσαι υπόκρισιν; or whether Lucian meant, thus, ιστο γὰρ ὅτι (ὅτι being understood) εὖ διεξήσει τὴν ὄψιν ΩΣ (ὡς also being understood) υπόκρισιν, οὐδὲ ὡς ἴγνωκώς Φλυαρεῖν αὐτα, i. e. κατ' αὐτὰ, as you have a little above, ληφθαί ταῦτα. The Light that History affords to this Passage is, that Xenophon, upon two great Exigencies in the famous Retreat of the Ten-thousand Greeks out of Asia, dreamed two Dreams; one, a little before he was chosen Leader of that Retreat, and one after. The former Dream was, "That his Father's House was set all in a Flame, by

"Lightning," which, in his own Mind, he interpreted two Ways: First, "as a Light from Jupiter, to lead the Greeks out of the Difficulties they then were in;" or, Secondly, "as preceding a further Embarrassment of their Retreat." But there is no Mention made that Xenophon, then, told his Friends, or any of the Army, of this Dream; though, immediately upon it, he is said to have assembled the Captains, and made them such a Speech, as caused them to chuse him for their Leader. His other Dream was, "That he saw himself bound with Chains, but that they soon loosened, of their own Accord, so as to leave him quite at Liberty." At this Time, he and his Army were hemmed in by a deep River, on one Side, and a Mountain, on the other; also by two Bodies of the Enemy, one hanging over him on the Mountain, and the other appearing on the opposite Side of the River. Before Day-break, he told his Officers his Dream, who thereupon, offered a Sacrifice of Thanksgiving to the Gods, and, thereby, roused the desponding Spirits of the Soldiers. Soon after this, the River was, by an Accident, found fordable; whereupon, the Army passed over, and then, routing the Enemy, got clear away. See Xenoph. Anabas. Lib. iii. &

μίων ἀλλά τι καὶ Χερόμυρον εἶχεν ἡ διηγησίς. Καὶ τοίνυν καὶ τέτοι ὄνειρον υἱοῦ διηγησάμην ἔκεινον ἔνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίων τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιστα, εἰ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ, καὶ πρὸς τὰ
πτύαις

& iv. Now, it seems likely, from the Expressions, *πατρώα οἰκία*, and *περιεσώτων πολεμίων*, that *Lucian*, here, had an Eye to both the above *Dreams*; but, I suppose, he wrote upon bare Memory, without immediately consulting the History, and, therefore, by Mistake, not only takes in the former *Dream*, which is not to his Purpose, because *Xenophon* had not, then, communicated it to any Person, but also supposes, that *Xenophon* had more *Dreams* than two; which is probable from his Saying, *καὶ οὐ τὴν πατρώα οἰκία, καὶ τὰ ἄλλα*; for these Expressions seem to imply as much, as if he had said, *καὶ ΤΟῦ οὐ τὴν πατρώα οἰκία, καὶ τὰ ἄλλα ἘΝΤΙΝΙΑ*, “both that in his Father’s *House*, and his other *Dreams*.” The only Meanings, in which the word *ὑπόγρισις* hath been explained by *Stephanus*, are three: 1^{stly}, *Simulatio*, or that Kind of *Simulation*, or *Pretending*, which we call *Hypocrisy*. 2^{dly}, *Histrionis Gestus personam alienam repräsentantis*. And, 3^{rdly}, *Pronunciatio*: But especially the Figure, called *Pronunciatio*, which is exemplified, in that Line of *Virgil*,

Cantando tu illum, &c.—
And these, I believe, will be found the only Senses, in which the Word is used, either in ancient, or modern Authors. I, therefore, am inclined to

think, that its Meaning, here, must be taken from the first Signification; and, accordingly, I take *Lucian* to have spoken, here, in this Manner: “For you know that he told his *Vision*, not as a *Simulation*; that is, not as if he proposed to pass upon his Hearers for one Thing, while he privately intended another, which they must guess at, or find out by the Way of Interpretation; for that would be the same Weakness, that I imagine some might charge me and my *Dream* with. No: *Xenophon* intended not an *ὑπόγρισιν*, but something plain, clear, and useful; and such also is my Intention.” From all the above considerations, I have given the whole Passage such a Meaning as you see, here, and in my *Translation*, and which is further illustrated by this Note. But I confess, after all, that I have not been able to reduce the Text to Classical Greek; and therefore, being dissatisfied both with it and my own Interpretation, should be very glad to be better informed. I will not omit the other *Translation* of so intricate a Passage: “Nequaquam, ô bone: Quoniam neque Xenophon quondam exponens Somnium illud, quo pacto illi visum fuerat in domo paterna; & deinceps nostris Visionem, not ut Conjectationem, propositam tantum nugari statuisset, illa narravit,

ἥτις ἀποκλίνει, φύσιν ἐκ ἀγενῆ διαφθίζειν. Ἐπιρρέωσθήσεις, εὐ σῆδ, ὅτι κάκεῖνος ἀκέτας τῷ μύθῳ, ικανὸν ιαυτῷ παράδειμα τὸν προστάματον, ἵνον οἴτι μὲν ἦν, πρὸς τὰ κάλλιστα ἄρμησα, καὶ πατέσιας ἐπιθύμησα, μηδὲν ἀποδειλιάσας πρὸς τὴν τενίαν τὴν τότε οἴτι δὲ πρὸς ὑμᾶς ἐπανελήσθα, εἰ καὶ μηδὲν ἄλλο, θέλεις γεν τῶν λιθογλύφων ἀδοξότερον.

" narravit, præsertim in bello,
" & summâ rerum desperatione
" constitutus, &c." — There
is a seeming Relation between
ὑποκριτές, above, and ὑπόκρι-
σις, here; but, as ὑποκριτής,
there, must signify *Interpres*,
ὑπόκρισις, considered as related
to it, should necessarily signify
Interpretatio; for which Mean-

ing I can see no Reason, in this
Place. A Friend hath observed,
that, by ὑπόκρισις, probably,
is meant "an *Invention*, or *Fic-
tion*;" as if Lucian had said,
that "Xenophon told his *Dream*,
as a *real Vision*, not as a *Fic-
tion* of his own, only to
amuse, or entertain.

ΔΙΑΛ. β'. Θεῶν Ἐκκλησία.

The whole Heaven of the Heathen Gods, together with the silly Idolatry with which they were worshipped, are, here, most humorously ridiculed.

ΖΕΥΣ. Μητέ τοι δορίζετε, ὁ θεοί, μὴ δὲ κατὰ γα-
λογείσθε αγανακτήνεις, εἰ πολλοὶ ἀνάξιοι μείχυσιν ἡμῖν
τῇ συμπωσίᾳ. Ἀλλ' ἐπίσπερ ἀποδέδοιται περὶ τέτων ἐκ-
κλησία, λεγέτω ἔκαστος τὸ φανερὸν, τὰ δοκεῖταί οἱ, καὶ κα-
τηγορεῖτω. Σὺ δὲ καὶ κήρυξτε, ὁ Ἐρμῆ, τὸ κήρυγμα, τὸ
ἐκ νόμου. *ΕΡΜ. *Ἀκε, σίγα. Τίς ἀγορεύειν βάλεται
τῶν τελείων θεῶν, οἵς ἔξεστιν; η δὲ σκέψις περὶ τῶν μείον-

καρ

* *Ἀκε, σίγα. Τίς ἀ-
γορεύειν, &c.] The Cryer, in
the Athenian Assembly, made
two Proclamations: The First
was, Τίς ἀγορεύειν βάλεται
τῶν ὑπὲρ τελίκοντας ἥτη
γεγονότων; Who of those above
fifty Years of Age, hath a Mind
to speak? And, when the old

Men had spoken, he made this
Second Proclamation; Λέγετε
τῶν Ἀθηναίων οἵς ἔξεστοι,
Any of the Athenians, f.r whom
it is lawful, may speak; for
none, under Thirty, had a Right
to speak, as neither had the
μέτοικοι, or the ξένοι. See
Potter.

Mercury's

κων καὶ * ξένων. ΜΩΜ. Ἐγώ ὁ Μῶυθος, ὃς Ζεῦ, εἰς μοι ἐπιτρέψειας εἰπεῖν. ΖΕΥΣ. Τὸ κήρυγμα ὅδη ἐφίησιν· ὡς εἰς ὑδὲν ἔμεν δεήση. ΜΩΜ. Φημὶ τοίνυν δεινὰ πολεῖν ἐνίς; ήμῶν, οἵς ς καὶ ἀνόχητη θεοίς ἐξ αὐθάρπων αὐτὰς γενενθῆσαι, ἀλλ’ εἰ μὴ καὶ τὰς ἀκολόθθες, καὶ θεράποντας αὐτῶν 5 ισοτίμους ήμῶν ἀποφανθσιν, ύδεν μέγα, ύδεν νεανικὸν οἰονταις ἐργάζεσθαι. Ἀξιῶ δέ, ὃς Ζεῦ, μεῖλα παρέησιας μοι δύναται εἰπεῖν, ύδεν γὰρ ἀνὰ ἄλλως δύναται μην. Ἀλλὰ πάντες μεταστίνων ἡς ἐλεύθερος εἴμι τὴν γλώτταν, καὶ ύδεν ἀνι καλασιωπήσομαις τῶν φαλάρων γάρ ἀπαντα, καὶ 10 λέγω τὰ δοκεῖτά μοι ἐς τὸ φανερὸν, ύδεν δεδιώς τινα, ύδεν υπαίδες ἐπικαλύπτων τὴν γνώμην· ὡς καὶ ἐπαχθῆς δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημόσιος τις καλήγορος· υπὸ αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ’ ἐπείπερ ἔξειται, καὶ κεκήρυκται, καὶ σὺ, ὃς Ζεῦ, ἰδίως μὲν ἔξεστις 15 εἰπεῖν, ύδειν δὲ τὸ ὑποσειλάμενος ἐξω.---Πολλοὶ γάρ, Φημι, όπις αὐγαπάντιοι, ὅτι αὐτοὶ μείχησοι τῶν αὐτῶν ήμῶν ξυνεδρίων, καὶ εὑνωχεῖται εἰπόσις (καὶ ταῦτα, Σιητοὶ ἐξ ημισίας ὅλες) ἔτι καὶ τὰς ὑπηρέτας, καὶ θιασώτας τὰς αὐτῶν αἰνήγαλον ἐς τὸν θρανόν, καὶ παρενέγραψαν. Καὶ νῦν ἐπίσης διανομάς τε 20 τεμοῖται, καὶ θιασῶν μείχησιν, ύδειν καλαβαλότες ήμῶν τὸ

*Mercury's Proclamation here, seems to be made up out of the above two. For τελείων θιῶν answers to *Men above Fifty*, in the *Former*; and οἵς ἔξειται is a Part of the *Latter*, and seems to be levelled at those Deities who, being ξένοι and μέτοικοι in Heaven, had, therefore, no Right to speak, in this *Assembly of the Gods*, and are, hereby, warned against presuming so to do.*

* Ξένοι, at Athens, were only Sojourners who lodged there, for some short Time. The μέτοικοι were such as, being first registered in the Court of *Areopagus*, took up their Abode in the City, and followed any lawful Business they pleased; but were not allowed to vote in

the Assemblies, or have any Share in the Government, and were obliged, under Pain of Confiscation, to have all their Business in the Courts managed by *Patrons*, called προσάταις, as hath been already observed. They also paid a yearly Tribute to the State, called μετοίκιον, which is mentioned, a little below. See *Potter's Antiq.*

† ὑποσειλάμενος.] *Υποσέλλομαι, animo contrabor, I am cramped in Mind, or I am afraid.* Steph.

‡ νέμονται.] *Stephanus shews, that from νέμω, distribuo, come νέμω and νέμομαι, piffideo-quod-aliquis-mecum-partitus-est.*

μεῖοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματωδῶς, ὡς Μῶμος, ἀλλὰ σαφῶς, καὶ διαέξηδην λέγε, ωρογιθεῖς καὶ τένομα. Νῦν γάρ ἐστὸ μέσον ἀπέρρηπται σοι ὁ λόγος, ὡς πολλὰς εἰκαζειν, καὶ ἐφαρμόζειν ἄλλης ἄλλον τοῖς λεγομένοις. Χεὶς δὲ παρέ-

5 ἔποσιας τὴν ὄντα, μηδὲν ὄχεν λέγεναι.
 2. ΜΩΜ. Εὔγε, ὡς Ζεῦ, ὅτι καὶ παροίρυνεις μεταπόδεις τὴν παρέποσιν. Ποτεῖς γάρ τούτῳ βασιλικὸν, ὡς ἀληθῶς, καὶ μεγαλόφρον. "Ωρέ εἶδο καὶ τένομα.---Ο γάρ τοι γεννασταῖ. Διάνυσθε ἡμιάνθρωποι ἀν, γὰρ δὲ "Ελληνις μητρόθεν,
 10 ἄλλα Συροφοίνικός τινος ἐμπόρου τὴν *Κάδμος Θυγατριδέας, ἵπτετερος ἡξιώθη τῆς αἰδανασίας, οἵτοι μὲν αὐτός ἐστιν ἐλέγων, ἔτε τὴν μίτραν, ὑπε τὴν μέθην, ὑπε τὸ βασισματικάντες γαρ οἴμαι ὥρατε ὡς θηλυτος, καὶ γυναικεῖ. τὴν φύσιν, ἡμιμαντής, ἀκράτης ἔωθεν ἀποκτένων. "Ο δὲ, καὶ ὅλην τὸ φρα-
 15 τρίαν εἰσεποίησεν ἡμῖν, καὶ τὸν χόρον ἐπαγόμενον πάρεστι, καὶ θεὸς ἀπέφηνε, τὸν Πάνα, καὶ τὸν Σιληνὸν, καὶ Σαλυγέας, ἀγροίκας τιναίς, καὶ αἰπόλας τὰς πολλάς, σκιρίηικας ἀνθρώπων, καὶ τὰς μορφὰς ἀλλοκότες. ἂν δὲ μὲν, κέρατα ἔχων, καὶ σσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ θοικάδες, καὶ γένεσιν βα-
 20 δὺ καθειμένος, ὀλίγον τράγυς διαφέρων ἐγινόσκει, φαλακρὸς γέρων, σιμὸς τὴν ρίνα, ἐπὶ δὲ ὄψι τὰ πολλὰ ὄχηματα. || Λυδὸς δέ τος οἱ δὲ Σάτυροι ὀξεῖς τὰ ὤτα καὶ αὐτοὶ φαλακροὶ, κεράσται (οἵα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύσιαι) φρύγες τινὲς ὄντες. "Ἐχεστις δὲ δικαὶος ὄφρας

* Κάδμος Θυγατριδέας.] *Momus calls Cadmus a Merchant,* because he was the Son of *Agenor*, King of the *Pheenicians*, who, in his Reign, were the greatest *Traders* in the World.--Θυγατριδέας. This Nominate Case is a Contract from Θυγατριδέος, and signifies a *Grandchild* by the *Daughter*.

† τὴν μίτραν.] This may be the Accusative Case, of κατὰ understood.

‡ φρατρίαν.] After *Cecrops* had settled a Form of Government among the *Athenians*, he, for the better Conducting of public Business, divided the

whole People of *Attica* into four φύλα, or Tribes, and each Tribe into three φρατρίας, or Wards, and each Ward into thirty γένη, or Families. The People were, afterwards, divided into ten, and again, into twelve Tribes, as Dr. Potter and Stephanus shew. And it must, thence, follow, that the φρατρίας were also multiplied.

|| Λυδὸς.] *Silenus*, the Foster-father of *Bacchus*.

§ καὶ ὄφρας.] *Tails also*: That is, beside their other Deformities.

ἀπαντεις. Ὁράτε οἵς ήμιν θεὺς ποιεῖ ὁ γεννάδας; εἰπε
Θευμαχόμον, εἰ καλαφρούς τοι τὸν ήμων οἱ ἀνθρώποι, ὅρῶντες
ὅτι γελοίες θεύς, καὶ τερασίες; ἐώ γαρ λέγειν, ὅτι καὶ δύο
γυναικας ἀνήγαλε, τὴν μὲν ἐρωμένην ἔστιν αὐτῆς, τὴν Ἀρι-
άδην (ἥς καὶ τὸν σέφανον ἐγκαλέλεξε τῷ τῶν ἀγέρων χορῷ) 5
τὴν δὲ Ἰκαρίας τὴν γεωργεῖ θυγαλέρα. Καὶ (οἱ πάσιν γε-
λούσιοιν, ὡς θεοι) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ τὸν
ἀνήγαλεν, ὡς μὴ αἰνῶτο η ταῖς εἰ μὴ ἔξει ἐν τῷ θεανῶ τῷ
ξύνηθες ἐκεῖνο, καὶ ὅπερ ἡγάπα κυνίδιον αὐτῆς. Ταῦτα
οὐχ ὑδρεῖς οὐδὲν δοκεῖ, καὶ παροινία, καὶ γέλως; — Ἀκέστας δὲ 10
ἔντι καὶ ἄλλας.

3. ΖΕΥΣ. Μηδίν, ὡς Μᾶμε, εἰπης, μήτε περὶ Ἀσκλη-
πιὲς, μήτε περὶ Ἡρακλίους ὅρῳ γαρ οἱ Φέρη τῷ λόγῳ.
Οὔτοι γάρ, οἱ μὲν αὐτῶν ἴαται καὶ ἀτίησον ἐκ τῶν νόσων,
καὶ ἔτι 15

— πολλῶν αὐτάξιοι ἄλλων.
Οἱ δὲ Ἡρακλῆς οὐδὲ ἀνέμος, ὥκη διάγων πόνων ἐπρίαλο τὴν
ἀδανασίαν. Ωσε μὴ κατηγόρεις αὐτῶν. ΜΩΜ. Σιωπή-
σομαι διὰ σὲ, ὡς Ζεῦ, πολλὰ εἰπεῖν ἔχων. Καί τοι εἰ μη-
δὲν ἄλλο, ἔτι τὰ σημεῖα ἔχει τὰ πυρός. Εἰ δὲ ἔξητο καὶ 20
πρὸς αὐτόν σε τῇ παρέποντι καὶ ἔχοντι, πολλὰ ἀν εἰχον
εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἔμε τέλεσθε μαίεις. Μῶν
δὲν τοι καὶ μέντοις διώκεις; ΜΩΜ. Εν Κρήτῃ μὲν οὐ μόνον
τοτὸ αἴθσαί ἔσιν, ἄλλα καὶ ἄλλο τι περὶ σὺ λέγεσθαι, καὶ
τάφον ἐπιδεικνύεις. Εγὼ δὲ ἔτε ἐκείνοις πειθομένη, 25
Ἀχαιῶν Αἰγιεῦσιν, ὑποβολιμαῖον σε εἶναι φάσκεται.

* Αἱ δὲ μάλιστα ἐλεῖχθηνται δεῖν ἡγέμοις, ταῦτα ἔτοι.
Τὴν γάρ τοι αἴχην τῶν τοιέτων παρανομημάτων, καὶ τὴν αἰτίαν
τῆς νοθευθῆνται ήμων τὸ ξυνέδριον σὺ, ὡς Ζεῦ, παρέσχεις,
Θηλαῖς ἐπιμιβίνειςθε, καὶ κατιών παρέ αὐτάς ἐν ἄλλοις ἀλ- 30
λω σχήμασι. Ωσε ήμας δεδιέντας, μή σε καλαθύσῃ τις
ξυλλαβῶν, ὅπότε ἀν ταῦρῳ ἦς, η τῶν χρυσοχόων τις κα-
τεργάζειας χρυσὸν ὄντα· καὶ αὖτις Διὸς, η ὄρμῳ, η Φέλλιον,
η ἐλλόσιον ήμεν γένη. Πλὴν ἀλλὰ ἐμπέπληκτας γε τὸν θ-
ραυνὸν τῶν ημιθέων τέτων, οὐ γάρ ἀν ἄλλως εἰποιμι. Καὶ τὸ 35
πρᾶγμα γελοιότατόν ἔσιν, ὅπότε ἀν τις αἴφιω αἰκάση, ὅτι
ὁ Ἡρακλῆς μὲν θεὸς ἀπεδειχθη, οἱ δὲ Εὐρυσθεὺς, οἱς ἐπέ-
τατειν αὐτῷ, τέθικε, καὶ * πλησίον Ἡρακλείου νεώς, οἰκέ-

* πλησίον.] Near to one another are, forsooth, the Temple of Eurystheus, his Master.

τε ὅντος, καὶ Εὐέργοθέως τάφος, τε δισπότες αὐτῆς. Καὶ
τῶλιν ἐν Θεβαῖς, Διόνυσος μὲν θεὸς, οἱ δὲ αἰτεῖσις αὐτῷ,
ὁ Πενθεὺς, ὁ Ἀχαιῶν, καὶ ὁ Λεαρχός. αἱ θρώνων ἀποιλαν-
τοκακοδαιμονέστατοι. Ἀφ' ἧς δὲ ἀπατῆσαν, ὡς Ζεῦ, αἰνέωξας
τοῖς τοιχοῖς τὰς θύρας, καὶ ἐπὶ τὰς θυηλὰς ἐτράπει, ἀνα-
τελέσις μεμίηται σε, καὶ ἐχὶ ἀρρένες μόνον, ἀλλ' (ὅπερ αἴ-
σχιστοι) * καὶ θηλεῖς θεαῖ. Τίς γαρ οὐκ εἶδε τὸν
† Ἀγχίσον, καὶ τὸν Τιθάνον, καὶ τὸν Ἔρδυμιώτα, καὶ τὸν
Ιάσωνα, καὶ τὰς ἄλλας; ὥστε ταῦτα μὲν ἔστειν μοι δοκῶ-
10 μακρὸν γάρ αὖ τὸ δεελέγχειν γένοιστο.

4. ΖΕΥΣ, Μηδεὺς περὶ τὴν Γαρυμήδας, ὡς Μῆμε, εἰπῆς.

[**τοκακοδαιμονέστατοι.**] This appears from the following Mythology: When *Cadmus* could not find his Sister, *Europa*, not daring to return to his Father, *Agenor*, who had sent him in Quest of her, with strict Orders, never to return without her, he came into *Greece*, where he introduced the Use of Letters, and built the City of *Thebes* in *Bœotia*. Being, at length, turned out of his Kingdom by *Amphion* and *Zethus*, the Gods, in Compassion to him, turned him into a Serpent. See *Ovid. Met.*

By his Wife, *Hermione*, he had four Daughters, *Semele*, *Agave*, *Ino* and *Autonoe*—When *Semele* was big of *Bacchus*, by *Jupiter*, she desired the God to embrace her, as he was wont to do *Juno*: She, therefore, was burned alive, while he approached her with Thunder and Lightning.—*Agave*, with her *Bacchanals*, tore her own Son, *Pentheus*, in Pieces, for contemning the Rights of *Bacchus*, while they celebrated them.—*Ino*, having severely treated *Phryxus* and *Helle*, the Children of her Husband, *Athamas*, by his former Wife, *Nephele*, had, first, the Mortification of

seeing *Athamas*, in a Fit of Rage, slay her Son, *Learchus*; and, then, was, with her other Son, *Melicerta*, in her Arms, driven by him into the Sea.—And, lastly, *Auronoe's* Son, *Aetæon*, being turned into a Stag by *Diana*, for his having seen her naked, was torn in Pieces by his own Dogs. *Ovid.*

* καὶ θηλεῖς θεαῖ.] There seems to be a good deal of Humour in this Expression, as if he had said, Ay, and the delicate, puny Goddesses too. *Homer*, but not in the Way of Humour, hath the same Sort of Expression, as, "Ἡρη θηλὺς ἴησσα II. xix. and Αἴρη θηλὺς ἴησσα, II. xxiii. And, perhaps, this of *Lucian* is a Sneer upon the Epithet, *θηλὺς*, thus applied; because, to say a Female Goddess, or, a Female Woman, is silly and trifling. I do not say but a Poetical Genius may make this a Beauty.

† Ἀγχίσον.] *Venus* had an Amour with *Anchises*, *Aurora* with *Titonus*, *Luna* with *Endymion*, and *Ceres* with *Jason*: Whose Stories see, in your Dictionary.

χαλιπατῶ γάρ, εἰ λυπήσεις τὸ μαιράκιον, ὁνειδίσας ἐς τὸ γένθ. ΜΩΜ. Οὐκέν μηδὲ τερὶ τὴν αἴλεις εἶπω, ὅτι καὶ θέτθ. ἐν τῷ ὑφανῷ ἐτιν, ἐπὶ τῇ βασιλείᾳ σκῆπτρος καθεζόμενῷ, καὶ μονοναχὶ ἐπὶ τὴν κεφαλήν σὺ νεοτίεσύνων, θεός εἶται δοκῶν; ἢ καὶ τετον τὸ Γανυμῆδος ἔνεκα ἵστομεν; ἀλλ’ 5 ὁ Ἀττίς γε, ὡς Ζεῦ, καὶ ὁ Κορυνᾶς, καὶ ὁ Σαβάζιθ, πόθεν ἦμιν ἐπεισεκληθησαν ὅτοι; ἢ ὁ Μίθρης ἐκεῖνθ. ὁ Μῆδος, ὁ τὸν καύδυν, καὶ τὴν τιάραν, ἀλλὰ ἐλληνίζων τὴν φωνὴν, ὡς εἰς ὅδον ἦν προπίη τις, ξυνίησι. Τοιγαρεν οἱ Σκυθαί, καὶ οἱ Γέται ταῦτα ὄξαντες αὐτῶν, μακρὰ ἥμιν χαίρειν εἰπόντες, αὐτοὶ 10 ἀπαθανατίζοσι, καὶ θεὸς χειρούργοσιν, οἵς ἂν ἴδειντον, τὸν αὐτὸν τρόπον, ὄντερ καὶ Σάμολεῖς δελθω ἀν, παρενεγράφη, ὃν οἰδ’ ὅπως διαλαθόν. Καὶ τοι ταῦτα πάντα, ὡς θεοί, μέτρια. Σὺ δὲ, ὡς * κυνοπρόσωπε, καὶ συδόσιν ἐγαλμένες Αἰγύπτιες, τίς εἰ, ὡς βίλτιγε, ἢ τῶς ἀξιοῖς θεός εἶναι ὑλακ-15 ίῶν; τί δὲ Βαλόμενθ, καὶ ὁ Μεμφίτης ὅτος † ταῦρος, ὁ ποικίλος, προσκυνεῖται, καὶ χρεῖ, καὶ προφήτας ἔχει; αἰσ-χύνομαι δὲ ἴδιας, καὶ πιθηκός εἰπεῖν, καὶ τρέψυς, καὶ ἄλλα πολλῶ γελοιότερα, ἐπεὶ οἰδ’ ὅπως ἐξ Αἰγυπτίων παραβασθέντα εἰς τὸν Θρανόν. “Αὐτεῖς, ὡς θεοί, τῶς ἀνέχεσθε ὄραντες ἐπί-20 στοι, ἢ καὶ μᾶλλον ὑμῶν προσκυνόμενα; ἢ σὺ, ὡς Ζεῦ, τῶς φέρεις, ἐπειδὰν κριτὴ κέρατα φύσοντο σοι; ΖΕΥΣ. Αἰσ-χρεῖς ὡς ἀληθῶς ταῦτα Φῆς τὰ περὶ τῶν Αἰγυπτίων. “Ομως δ’ εἴ, ὡς Μῶμε, τὰ πολλὰ αὐτῶν αἰνίματά είσι, καὶ οὐ πάντα χρὴ καταγελᾶν ἀμύησιον ὄντα. ΜΩΜ. Πάντα γὰν μυρηρίων, 25 ὡς Ζεῦ, δεῖ ἥμιν, ὡς εἰδένται, θεὺς μὲν, τὰς θεὺς, κυνοκεφάλας δὲ, τὰς κυνοκεφάλας.

5. ΖΕΥΣ. “Εα, Φημὶ, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοιε γάρ περὶ τύτων ἐπισκεψόμενα ἐπὶ σχολῆς. Σὺ δὲ τὰς ἄλλας λέγε. ΜΩΜ. Τὸν Τροφώνιον, ὡς Ζεῦ, καὶ ὁ μαλισά 30 με ἀποπνίγει, τὸν Ἀμφίλοχον· ὃς ἐναγγὺς ἀνθρώπῳ, καὶ ὁ μητραλοίς υἱὸς ἀν, θεσπιώδεις ὁ γενναῖος ἐν Κιλικίᾳ, Φευδόμενθ τὰ πολλὰ, καὶ γοητεύων τοιν δυοῖν ὄβολοῖν ἔνεκα. Τοιγαρεν ὡς ἔτι σὺ, ὡς Ἀπολλον, εὑδοκιμεῖς, ἀλλὰ ἡδη

* κυνοπρόσωπε.] This was *Anubis*, an Egyptian Idol, in the Form of a Dog.

—*Latrator Anubis.*

Virg. Aen. viii.
† ταῦρος.] *Osfiris.*

† μητραλοίς] The Nominate Case is *μητραλοίας*. That *Amphiaraus*, the Father of *Amphiliocbus*, was a *Parricide*, is what I cannot find, anywhere.

πᾶς λίθος, καὶ τὰς θωράκας χρησιμώδει, διὸ ἐλαίῳ περιχυθῆ, καὶ γεφάνες ἔχη, καὶ γόνιθε αὐδρός εὐπορήσῃ, οἷος πολλοῖς εἰσιν. "Ηδη καὶ ὁ Πολυδάμανθος τῷ ἀδληθέᾳ αὐδριάς ἴσται τὰς πυρέτιοντας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεαγένης ἐν Θάσῳ, καὶ Ἐκλοξίς θύσιον ἐν Ἰλίῳ, καὶ Πρωτεστιλάφ καίσαντικεὺς ἐν Χερρόνησῷ. "Αφ' ἣδ' ἐν τοσοῖς γεγόναμεν, τὸ ἐπιδέδωκε μᾶλλον ηὔπιοργία, καὶ ἵεροσυλία· καὶ ὅλως, καὶ απεφρονήκασιν ἡμῶν εὖ ποιεῦσι. — Καὶ ταῦτα μὲν περὶ τῶν νόδων, καὶ παρεγγράψιαν. — Ἔγὼ δέ καὶ ξένα ὄνοματα πολλὰ ἥδη ἀκέβων, ὅτε ὄντων τινῶν παρέχων, ὅτε συγκῆνας ὅλως δυναμένων, πάντα, ὡς Ζεῦ, καὶ ἐπὶ τύτοις γελῶν. "Η πάντα γάρ ἐσιν ηἱ πολυθρύλλοις ἀρετὴ, καὶ Φύσις, καὶ εἰμαρμένη, καὶ τύχη, ἀνυπόγαλα, καὶ πενταπλάσια ὄνοματα, ὑπὸ βλαχῶν ἀνθρώπων τὰν φιλοσόφων ἐπινοηθέντα; καὶ ὅμως αὐτοὶ 15 σχέδια ὄγκα, ὅταν τὰς ἀνοήτας πέπεικεν, ὡς εἰδεῖς ἡμῖν, ὅτε θύειν βέλειται, εἰδὼς ὅτι κανὸν μυρίας ἐκαλόμετας παρατίσσῃ, ὅμως τὴν τύχην πράξεσσαν τὰ μεμοιχαμένα, καὶ ἀντὶ ἀρχῆς ἐκάστω ἐπεκλώσθη. "Ηδέως ἀνὴρ ἐρούμενος σε, ὡς Ζεῦ, εἴ τις εἶδες ηὔπειρον, ηὔφυσιν, ηὕπιμαρμένην. "Οτι 20 μὲν γάρ καὶ σὺ ἀκέπεις ἐν ταῖς πάνταν φιλοσόφων διαίρεσαις, οἵδε, εἰ μὴ κωφός τις εἴ, ὡς βοῶτιν αὐτῶν μὴ ἐπαίειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. "Ορῶ γάρ τὰς πολλὰς ἀχθομένιας μοι λέγουσι, καὶ συρίτοντας, ἐκείνις μάλιστα, ἢν καδήψαλο η παρέξεσσία τῶν λόγων. Πέρας γάρ,

[ἐπιδέδωκε.] When the Verb ἐπιδίδωμι, which, strictly, and naturally, signifies no more than do insuper, or dono præterea is used to signify prefigio, or, augeo, as, in this Place, it seems to me to have made a very odd Transition, from its first, to this other Meaning: For, when it signifies do insuper it always hath after it the Accusative Case of the Thing added, either expressed, or very plainly understood; as appears from Stephanus's Quotations, ἐκ τῶν οἰκείων ἀλλα ἐπιδέδωται, and, ἔγω δέ τοι ἐκ ἐπιδώσω. Plato, and Hesiod. But, in the Signification of pro-

ficio, as we see it, here, it is put, absolutely, and, as it were, by Force, for that Meaning, as it stands by itself without any Case, either expressed, or easily understood. The usual Way of accounting for Acceptations of this Kind is to say, That they are Idioms, and that the Language will have it so. But I cannot help Thinking, after all, that there really is a Case still understood, and that this Mode of Speech before us is intended, thus, ἐπιδέδωκε ΕΑΤΤΗΝ μᾶλλον ηἐπιωρκία, "Perjury hath given more of herself," i. e. "hath increased."

τοῖς ιδέασι, ὃ Ζεῦ, * Ψήφισμά τοι περὶ τέτων ἀναγνώσομαι
ἥδη ξυγεγραμμένον. ΖΕΥΣ. Ἀνάβωθι. Οὐ πάντα γὰρ
ἀλόγως ἡ τιάσων καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὃς μὴ
ἐπιπλεῖσθαι ἄν γίνεται.

* ΨΗΦΙΣΜΑ.

ΑΓΑΘΗ ΤΥΧΗ.

6. **Ε**ΚΚΛΗΣΙΑΣ * ἐνόμις ἀγομένης, † ἐβδόμη ἵσαμένη,
ὁ Ζεὺς

* **Ψήφισμα.**] The Athenian **Ψήφισμα**, or *Decree*, differed from the **Νόμος**, or *Law*, in this, that the **Νόμος** was a general and *lasting* Rule, but the **Ψήφισμα** only respected *particular* Times, Places, Persons, and other Circumstances. *Potter.*

* **Ἐκκλησίας ἐνόμις.**] **Ἐνόμιος** signifies *intra Legem*: And, therefore, **ἐκκλησία ἐνόμιος** signifies, “an *Assembly* met together, as the *Law* directed.” We meet this same Expression, in the *Acts of the Apostles*, chap. xix. ver. 39. and our *Translation* renders it, *a lawful Assembly*; by which we are to understand, “an *Assembly* convened and held, “as the *Law* directed.” For an *Assembly* may, in a certain Sense, be *lawful*, and, yet, not held upon any *direct* Prescription of the *Law*.

† **ἐβδόμη ἵσαμένη.**] The Athenian Month was divided into three Decads of Days. The Days of the first Decad were called **ἡμέραι μηνὸς ἀρχομένης**, or, **ἵσαμένη**; those of the second Decad, **μεσῆντος**; and

those of the third, **φθίνοντος**, or, **λήγοντος**.

The first Day of the first Decad, or the First of the Month, was called **μεμηνία**, as falling upon the *New-Moon* (or rather, as being the first Day of the Month); the Second, **δεύτερα ἵσαμένη**; the Third, **τρίτη ἵσαμένη**; and so on to **δικάτη ἵσαμένη**.

The first Day of the second Decad, being the Eleventh of the Month, was called **τριάτη μεσῆντος**, or, **τριάτη ἐπὶ δίκαια**; the second, **δεύτερα μεσῆντος**, or, **δεύτερα ἐπὶ δίκαια**; and so on to the last Day of the second Decad, or *Twentieth* of the Month; which was called **εἰκάς**.

The first Day of the third Decad, or *Twenty-first* of the Month, was called **τριάτη ἐπὶ εἰκάδι**, or, **τριάτη ληγούντος**; the second of the third Decad, or *twenty-second* of the Month, **δεύτερα ἐπὶ εἰκάδι**, or, **δεύτερα ληγούντος**; and so on to **τριάτης**, the *Thirtieth*, or *Last*.

Sometimes, they inverted the Method of Reckoning, thus:

ο Ζεύς * ἵπεριάνει, καὶ τρούδρευς Ποσειδῶν, ἵπεισάτες Ἀπόλλων,

The first Day of the last Decad, or the Twenty-first of the Month, was called φθίνοντος δεκάτη; the second of the same Decad, or Twenty-second of the Month, φθίνοντος ἱνάτη; and so on upwards to ὥρατη φθίνοντος, or, τρίακας, after the Manner of reckoning the Roman Nones, Ides, and Calends.

By Solon's Regulations, every second Month had but twenty-nine Days, and the last Day of every Month was called τρίακας, the Thirtieth, the Twenty-second, or, according to some, the Twenty-ninth, not being, in that Case, reckoned. The τρίακας was likewise, by Solon, called ἐν καὶ νέᾳ; because the Old Moon often ended, and the New began, on that Day.

And, lastly, the same was called Δημήτριας, from Demetrius Phalereus, who made every Month to consist of thirty Days, and, consequently, the Year of 360; for which, the Athenians erected 360 Statues to him. For all this, and more, see the most accurate Dr. Potter.

* ἵπεισάτες.] By Solon's Plan of Government, the supreme Power of making Laws and Decrees was lodged in the People of Athens; but, lest the unthinking Multitude should, by crafty and designing Men, be seduced to pass any Laws destructive of their own Rights and Privileges, he instituted a Senate, which was composed of such Men only, as were remarkable for their great Wisdom, Experience, and Integrity. This

Body of Men was called θελη, and consisted, in Solon's Time, of Four hundred Members; the Tribes of Attica, out of which they were chosen, being then but four. But, when Cleisthenes, eighty six Years after, divided the People into ten Tribes, he also increased the θελη to Five-hundred, by ordering that fifty Members should be elected out of each Tribe.

In this Senate, the fifty Representatives of each Tribe presided, Turn about; and each Fifty, for the Space of thirty-five Days, beginning with the Representatives of the first Tribe. The presiding fifty were called ὥρυτανῆς; and the Space of thirty five Days, during which they presided, was termed ὥρυτανία.

The same presiding Fifty again divided their Trouble, by agreeing that Ten only of them should preside, for the first seven Days of their Time; Ten more, for the next seven; and so on, till each Ten of the Fifty had taken a Turn of seven Days; which made five times seven, or thirty-five-Days, that is, the ὥρυτανία, or whole Time of the Tribe's presiding.

Now the Ten, whom the fifty ὥρυτανῆς deputed out of themselves, were, for the Time being, called ἀρχόδορος; and one of these, again, who was chosen by Lot to preside, in Chief, was styled ἵπεισάτης.

With Regard to the ἵκκλησίαι, or Popular Assemblies, the distinct Business of the ὥρυτα-

λων, ἐγραμμάτευε Μῶμος τῆς οὐκέτος, καὶ ὁ ὑπνος τὴν * γνώμην εἶπεν.—ἘΠΕΙΔΗΝ τολλοὶ τὸν ξένων, + οὐ μόνον Ἑλληνες, ἀλλὰ καὶ Βαρβαροι, ὁδαιμῶς ἀξιος ὅγεις ποιουντεῖν ημῖν τῆς τολλείας παρεγγραφέντες, ὡς οἴδη ὅπως καὶ θεοὶ δέξαντες, ἐμπιπλήκασι μὲν τὸν θρανὸν, ὡς μετὸν εἶναι τὸ συμπόσιον ὄχλος παραχώδεις πολυγλώσσων τινῶν, καὶ + ξυγκλύδων· ἐπιλέποιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε § μιᾶς ἥδη τὴν + κοινὴν εἶναι, διὰ τὸ ταλῆθω τῶν πινόνιων· οἱ δὲ υπὸ αὐθαδεῖας παρωσάμενοι τὰς παλαιάς τε, καὶ αἰλιθεῖς θεάς, προεδρίας ήξιώκασιν ἔστιλες παρὰ πάντα τὰ πά- 10 τρια, καὶ ἐν τῇ γῇ προσίμασθαι δίλασι· ΔΕΔΟΧΘΩ τῇ βελῃ, καὶ τῷ δόμῳ ξυλλεγηντας μὲν ἐκκλησίαν ἐν τῷ Ὀλύμ-

πεῖς was to summon the People to meet; that of the *πρόεδροι*, to lay before them what they were to deliberate upon; and that of the *ἐπισάτης*, to grant them the Liberty of Voting, which they could not do, till he had given them a Signal.

Laws and Decrees generally took their Rise in the *Βέλη*, or *Senate*, because the Persons, who composed it, were Men of Learning, and great Knowledge in the true Interests of the Constitution; but no Act of their's was of any Force, till the above proper Officers had laid it before the People, and they had ratified it by their Votes. This Account I have collected from the most learned Dr. *Potter*.

It is to be observed, that *Jupiter* is, here, made to represent all the *πρύτανες*, in his single Person, and *Neptune* the *πρόεδροι*; but *Apollo* and *Momus* only the single Officers, called *ἐπισάτης* and *γραμματεὺς*; by which it appears, that a proper Pre-eminence is, here, preserved in the Distribution of these Offices.

* γνώμην εἶπεν.] It is not meant, that *Hypnos* was the Person, who laid this *Decree* before the Assembly; but that he was the first Author of it. Γνώμην εἶπεν, censere, vel, *Auctor-effsentiae*. Steph.

There seems to be an humorous Allegory, in making the God of Sleep the Author of this *Decree*; which is as much as to say, that the whole Affair of this Assembly of fictitious Deities is but a Dream, or Chimaera.

+ οὐ μόνον Ἑλληνες.] He speaks, in Conformity to the Usage in *Athens*, where, even, Greeks were reckoned *ξένοι*, or Strangers; to wit, such as came from *Ionia*, the Islands, or any other Colony. See *Potter*.

† ξυγκλύδων.] Put for συγκλύδων, from the Nominative σύγκλυς——ύδος, a Derivative from συγκλέω, convoco.

§ μιᾶς.] See the Note upon δραχμῶν, Lib. I. Dial. xi.

† κοινὴν.] See the Note upon κοινίκας, Lib. I. Dial. xvii.

πω περὶ τροπὰς χειμερινὰς, ἐλίσθαις δὲ ἐπιγνώμονας τελεῖς θεύς ἐπλά, τρεῖς μὲν, ἐκ τῆς παλαιᾶς βυλῆς τῆς ἐπὶ Κρόνου, τέτταρες δὲ ἐκ τῶν δώδεκα· καὶ ἐν αὐτοῖς, τὸν Δία.
 Τέττας δὲ τὰς ἐπιγνώμονας, αὐτές μὲν καθήσθαις ὅμοιας τὸν νόμιμον ὄργον, τὴν Στύγα. Τὸν Ἐρμῆν δὲ, κυρύζαντας ξυναγαγεῖν ἀπαντας, ὅσοι ἀξιῶσι τὸ ξυνιεῖν εἰς τὸ συνέδριον. Τός δὲ πάκινος μάρμυρος ἐπαγομέμενος ἵωμότας, καὶ ἀποδείξεις τῷ γένει. Τάνιεῦθεν δὲ, οἱ μὲν παρίτωσαν καθ' ἓντα. Οἱ δὲ, ἐπιγνώμονες ἑξελάζοντες, ἡ θεύς εἴναι
 10 ἀποφανεῖνται, ἡ καλαπέμψησιν ἐστὶ τὰ σφέτερα ἥρια, καὶ τὰς θήκας τὰς προγονικάς. "Ὕν δέ τις * ἀλῶ τῶν ἀδοκίμων, καὶ ἀπαξ ὑπὸ τῶν ἐπιγνωμόνων ἐκχριθέντων ἐπιβαίνων τῷ θρανῷ, ἐς τὸν τάφλαρον ἐμπεσεῖν τὴν τον.
 Ἐργαζεσθαι δὲ τὰ αὐτὰ ἔκαστον. Καὶ μήτε τὴν Ἀθηνᾶν ἰασθαι, μήτε
 15 τὸν Ἀσκληπιὸν χρησμωδεῖν, μήτε τὸν Ἀπόλλωνα ποσαῦτα μόνον ποιεῖν, ἀλλ' ἐν τῷ ἐπιλεξάμενον, μάνιν, ἡ κιθαρῳδὸν, ἡ ἱαρὸν εἴναι. Τοῖς δὲ φιλοσόφοις προσειπεῖν, μὴ ἀναπλάττειν καὶνὰ ὄνοματα, μηδὲ ληρεῖν περὶ ὃν τὸ ίσασιν.
 "Οπόσοις δὲ ἥδη ναῦν ἡ θυσιῶν ἡδιώθησαν, ἕκείνων μὲν
 20 καθαιρεθῆναι τὰ ἀγάλματα, ἐνιθῆναι δὲ ἡ Δίος, ἡ Ήρας, ἡ Απόλλωνθ, ἡ τῶν ἀλλων τινὸς ἐκείνοις δὲ,
 "τάφον χῶσαι τὴν πόλιν, καὶ σύλην ἐπιτησσας ἀντὶ βωμῶν. "Ὕν δέ τις παρακλήση τῷ κηρύγματθ, καὶ μὴ ἐθελήσῃ ἐπὶ τὰς ἐπιγνώμονας ἐλθεῖν, τὸ ξενόπονον αὐτῷ
 † κατα-

† ξυντελεῖν.] The other Translation renders this Word legitimate-admitti; but I chuse to follow Stephanus, who says that, upon Occasions of this Kind, it should be rendered contribui, to be ranked among. Yet still I cannot see, why it should, or how it can, be taken passively. It comes from τέλος, Dignitas, or Magistratus, (which Sense of the Word is common, as we find Cyrus, in Xenophon, saying, εἰς τὸτο τὸ τέλος κατέργη); and I cannot apprehend, why it may not be, naturally and easily, rendered, in

dignitatem, vel, magistratum coire.

* ἀλῶ.] The third Person singular of the second Aorist of the Subjunctive Mood Active. But both the Perfect and second Aorist Active of the Verb ἀλίσκω, or ἀλωμι, are, generally, taken Passively, as κλέπτων ἄλωκε, furans deprehensus est, Steph. and, πόλις ἀλεσσα, urbs capta, II ii

† ἔρημον.] ἔρημος — ον, and ἔρημος, η, ον, are both said. But there is no such Word as ἔρημος, an absolute Substantive

† καταδιαιτησάντων. —— ΖΕΥΣ. Τότε μὲν ἦμιν τὸ Ψήφισμα δικαιόταλον, ὃ Μῶμε, καὶ ὅτα δοκεῖ, ἀναλεινάτω τὴν Χεῖρα. Μᾶλλον δὲ ὅτα γινέσθω· πλείστης γὰρ οἴδ' ὅτι ἔσονται, οἱ μὴ χειρούντοντες. Ἀλλὰ νυν μὲν, ἀπίστε. *Οπόταν δὲ κηρύξῃ ὁ Ἐρμῆς, ἥκειτε, κομιζόντες ἔκαστον 5 ἵναργη τὰ γιωργίουματα, καὶ σαφεῖς τὰς ἀποδείξεις, ταῖρος ὄνομα, καὶ μητρός, καὶ ὄθεν, καὶ ὅπως θεὸς ἐγένετο, καὶ φυλὴν, καὶ *Φρατορας. Ὡς δέ τις ἀν μὴ παράσχηται, ὃδεν μιλήσει τοῖς ἐπιγνώμοσιν, εἰ νεών τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἀνθρώποι θεὸν αὐτον τίνειν νομίζεσσιν. 10

tive; for, when it is put alone for a *Desert*, *Χωρά*, *Regio*, is understood. So likewise, when *ἴενται* is used, as a Law-term, signifying a *forsaken Cause*, or that upon which no Defendant appears, then, also, is the Substantive *δίκη*, a *Cause*, or *Suit*, understood. See *Steph.*

† καταδιαιτησάντων.] The Genitive Case Plural of καταδιαιτήσας, the Participle of the first Aorist Active, put, according to the Attic Dialect, for καταδιαιτησάντων, the third Person Plural of the first Aorist of the Imperative Mood Active of καταδιαιτάω, *condemno*, from κατά, *contra*, and διαιτά, *Arbitrium*.—Stephanus observes, that *Arbitrium* is a most extraordinary Signification of the Word διαιτά, which, properly,

signifies *Mos-vivendi*, or *Ratio Viæ a Medicis præscripta*. And, since none, before him, have accounted for its signifying *Arbitrium*, he begs Leave to guess, that it is, because, as the Prescribing a proper Regimen of *Diet* restores Health to sick Persons, so the Decision, proposed by *Arbitrators*, restores Peace and Harmony to the contending Parties. Were I allowed also to guess, I should be apt to think, that, as a proper Regimen of *Diet*, which allows a Patient neither *more*, or *less*, than he ought to have, hath been termed διαιτά, so that Distribution of Justice, which gives each of the Litigants his *exact Due*, might be called by the same Name.

* Φρατορας.] See the Note upon Φρατεῖαν, Lib. II. Dial. iii.

ΔΙΑΛ. γ'. Τίμων, ἡ Μισάνθεωπος.

It is impossible to express the Humour and Satyre, with which the Vices and Follies of Mankind are, here, exposed. But the best Way, to be justly affected with both, is for the Reader strongly to picture and represent, to himself, the Habits, the Attitudes, the Humours, the Passions, and the Voices of the Speakers. So, if we would read *Timon's Prayer*, with which the *Dialogue* begins, with a proper Taste, we must represent to ourselves *Timon* in his furred Leather Coat, dirty, shabby, and leaning

leaning upon his Spade; and then, after no very pious Meditation, suddenly turning up his sour sneering Face, and, in a loud, harsh, angry, gibing Tone of Voice, addressing, or rather attacking, Jupiter with a Volley of Poetical Epithets and Attributes.

TIM. **Ω** Ζεῦ * φίλε, καὶ ξένε, καὶ ἑταιρεῖε, καὶ ἴφε-
γειε, καὶ ἀγεροπῆλα, καὶ ὄρκειε, καὶ νεφεληγέρετα,
καὶ ἐριγδεπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόνητοι ποιηταὶ καλεσοι·
καὶ μάλιστα ὅταν ἀπωρῶσι περὸς τὰ μέτρα· (τότε γὰρ αὐ-
τοῖς πολυπόνος γινόμενοι ὑπερείδεις τὸ πίπον τὴν μέ-
τρην, καὶ ἀναπληροῦς τὸ κεχηνὸς τὴν ἔνθημα) πᾶς σοι νῦν ἡ
ἱερισμάραγος ἀγραπή, καὶ η βαρύζεομος βροῦτη, καὶ ὁ αἰ-
θαλόεις, καὶ ἀργύρεις, καὶ σμερδαλέος κεραυνός; ἀπαντα γὰρ
ταῦτα λῆροι ηδη ἀναπέφηνε, καὶ καπνὸς ποιητικὸς ἀτεχνῶς,
10 ἔξω τὴν παλάγη τῶν ὄνομάτων. Τὸ δὲ αἰοδιμόν σύ, καὶ ἐκη-
βόλον ὄωλον, καὶ πρόχειρον, ὥκη οἰδὲ ὅπως τελέως ἀπέσβη,
καὶ Φυχεὸν ἴσι, μηδὲ ὀλίγον σπωνδῆρα ὀργῆς κατὰ τῶν α-
δικενῶν διαφύλαττον. Θάτιον γενν τῶν ἐπιορκεῖν τις ἐπι-
χειρένιων ἔωλον θευαλλίδα φοβηθείη αὖ, η τὴν τὴν πανδα-
15 μάτορος περιπονὴ φλόγα. Οὔτω δαλέον τινα ἐπανατίνασθαι
δοκεῖς αὐτοῖς, ὡς πῦρ μὲν, η καπνὸν ἀπ' αὐτῷ μὴ δειέ-
ται, μόνον δὲ τῷτο οἰεσθαι ἀπολαύειν τὴν τραῦματον, ὅτι
ἀναπλησθήσονται τῆς ασθέας. "Οὐτε ηδη διὰ ταῦτα σοι
καὶ ὁ Σαλμονεὺς αἰθίβονται ἐτόλμα, εἰ πάντα τοι ἀπίθανο.
20 ἢν περὸς ὅτῳ Φυχεὸν τὴν ὀργὴν Δία, θερμηρυδὸς ἀνήρ, καὶ
μεγαλαυχύμενος. Πῶς γὰρ ὅπις γε καθάπερ τὸ υπόδιο μαγ-
δραγόρα

* **Φίλε.**] The Words *philie*, *hospitalitie*, and *jusjurandice*, in the Translation, are coined.

† **μέτρα.**] Βαίνονται δὲ οἱ πυθμοὶ, τὰ δὲ μέτρα ἡ βαί-
νονται. Scholiast. *Aeschylus Faber.*—So that ἔνθημος signifies the harmonious Run of a Verse, and μέτρα the just Measure, or, Number, of Feet.

‡ **ὑπὸ μανδραγόρα.**] *Grævius* thinks, that *Lucian* could not write it, ὑπὸ μανδραγόρα, because the *Mandrake* doth not cause Sleep to such, as only lie

under it, but to such as drink the Juice of it: And he, therefore, would have it read, ἀπὸ μανδραγόρα, after *Mandrake*, that is, “after Taking a Dose of *Mandrake*.” That ἀπὸ is, often, taken, in this Sense, is certain; as, ἀπὸ δὲ αὐτῷ θορέσσοντο, at deinde armabantur, II. ix. and, ἀπὸ δειπνου, post cenam; ἀπὸ σαλπίγγος, post tubæ sonitum. Steph.—Yet, as the *Mandrake* is a Plant of a soporific Quality, I think, *Lucian* might have considered a Dose of

δραγόρη καθεύδεις; ὃς θτε τῶν ἐπιορκῆσθαις ἀκένεις, θτε τὰς
ἀδικεῖσας ἐπισκοπεῖς, λημᾶς δὲ, καὶ ἀμβλυώτεις ἀρὸς τὰ
γινόμενα, καὶ τὰ ὄτα ἐπικεκώφωσαι καθάπερ οἱ παρησηκό-
τεις. Ἐττοι νέῳ γε ἔτι καὶ ὁξύθυμῳ ἦν, καὶ ἀκμαῖς τὴν
ὅργην, τολλὰ καὶ τὰν ἀδίκων, καὶ βιαιῶν ἐποίεις, καὶ ὑδε-
πολεῖ ἥγες τότε ἀρὸς αὐτὸς ἐκεχειρίαν, ἀλλ' αἰδὶ ἴνεργος
πάντας ὁ κεραυνὸς ἦν, καὶ η αἰγὶς ἐπεσείσθι, καὶ η Βροντὴ
ἴπαλαιγεῖτο, καὶ η ἀγρικὴ συνεχὲς ὕσπειρ * εἰς ἀκροβο-
λισμὸν

of it, as an *Oppression* and *Load*
upon the Senses; and, therefore,
have said of a Person, that he
slept, υπὸ μανδραγόρα, under
the Oppression of a Dose of *Mand-
drake*.

I have been favoured, with
the following accurate and
learned Account of the *Mand-
drake*, by a Friend:—“ *Mand-
drake* is an Herb of a narcotic
and cold Quality, especially
the Root, which is large,
and shaped like those of
Parsnip, Carrot, White Brio-
ny, &c. and, in old Times,
has been applied to deaden
Pain, in Parts to be opened,
or cut off. Its Roots are
sometimes forked; which
made the fruitful Heads of
Antiquity fancy they were
like the Legs, or Thighs, of
Men, and derives its Greek
Name of *Mandragora*, quaf-
Andragora, quod inter eradi-
candum ejulatur & humanam
refert vocem. Pythagoras
calls it, *Anthropomorphus*;
Columella terms it, *Semibomo*.
Albertus de Mandragora,
Druſius de Monſtris, *Kirche-
rus de Magia Parafatica*,
Plin. in Hist. Nat. and others
have run into the same Con-
ceit.

“ The Ancients believed it
grew only, at Places of Exe-

“ cution, out of the Urine and
“ Fat of the Dead; that, in
“ Eradication, it shrieked;
“ that it brought Calamity on
“ such as pulled, or dug it up;
“ to prevent which Disasters,
“ *Pliny*, who lets no idle Story
“ slip, gives Directions, at large,
“ to be observed in pulling
“ it.

“ Cunning Impostors have
“ confirmed these Errors, by
“ chusing forked Roots of it,
“ and, carving, in some, the
“ generative Parts of Men, in
“ others, those of Women;
“ and putting into small Holes,
“ made in proper Places, the
“ Grains of Millet, Barley, or
“ the like; and setting them
“ in a moist Place, till they
“ grew, and sent forth Blades;
“ which, when dried, looked
“ like Hair. For the Discove-
“ ry of these Cheats, we are
“ beholden to *Matthiolus*, *Crol-
lius*, Sir *Thomas Brown*, and
“ others.”

* εἰς ἀκροβολισμὸν.]’ *Aκ-
ροβολίζω* signifies “ to dart, or
“ shoo, from beneath, at any
“ high Place, or Thing; or
“ from an high Place, at some
“ thing below.” And, though
Stephanus, who shews this to be
the true Meaning of the Word,
interprets *ἀκροβολισμὸς*, by
nothing, but *Jaculatio* or *Veli-
tatio*,

λισμὸν προπονίζετο. Οἱ σεισμοὶ δὲ * κοσκινηδὸν, καὶ ἡ χιῶν σωρηδὸν, καὶ ἡ χάλαξα τιτρηδόν· καὶ ἵνα σει + φορτικῶς διαλέγωμαι, νέλοι τε ἔγαγδαιοι, καὶ οἰαστοι, † ποταμὸς ἐκάστη γαγών ὥστε τηλικαύτη ἐν ἀκαρεῖ χρόνῳ ναυαγία ἐπὶ τῷ Δευκαλίωντῷ ἐγένετο, ὡς ὑποβρυχίων αἰπάντων χαλαδευκότων, μόγις ἐν τῷ κιβώτιον περισσωθῆναι, προσκεῖλαν τῷ || Λυκωρεῖ, ζωπυρόν τι τῷ ἀνθεωπίνῃ σπέρματος διαφύλακτον εἰς ἐπιγονήν κακίας μείζοντος. Τοι γάρ τοι

tatio, yet certainly it must, from its Composition, originally and properly, signify, *ex-alto - editio - loco - Faculatio*, or, *editum-versus-locum - Faculatio*: And, here, it must signify the Former, as the *Lightning* must have been *darted downward*. For these Reasons, I take εἰς ἀκροβολισμὸν to be, here, spoken, in much the same Manner, as εἰς ὑπερβόλην, or, εἰς τὸ ἀκριβέστατον; and, therefore, to signify, *usque ad Acrobolismum*, that is, *even to the Degree of an Acrobolismus*; that is, “as thick as *Darts* are “showered down upon an Ene-“my, from the Walls of a “Town, or other *high Place*.” Erasmus, here, renders both ὕστερος and εἰς by nothing but *in morem*; which, how it answers to those two Words, I cannot see: Nor can I apply this Expression to εἰς, having never met with this Preposition, in that Sense.

* κοσκινηδὸν.] “Ut cribri agitatiorem referre videantur.” Faber.

+ φορτικῶς.] Stephanus shews, that φόρτικος signifies, “fit-to-carry-great-Burthens,” as, φόρτικον πλοῖον, *oneraria Navis*; and that, metaphorically, it signifies *molestus*, or

tædiosus. But I find it hard to conceive (though Erasmus hath so translated it) how φορτικῶς, here, can signify *molestè*, because Timon, through the Whole, preserves, at least, a Sort of a Shew of Decorum towards Jupiter, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical, in him, to tell Jupiter, to his Face, while he was praying to him, that he would *pester* him, especially since what he subjoins to φορτικῶς διαλέγωμαι, viz. οὔτοις ἔγαγδαιοι, &c. is not, at all, Language of a *pestering* Nature. I, therefore, am inclined to think, that φορτικῶς, in this Place, means, *magnificè*; as if he had said, “And, Jupiter, that I may talk to you *importantly*, or *grandly*, as my Subject requires, I should.”—And this he really does, by going on in the *grand* Expressions, οὔτοις ἔγαγδαιοι, &c.

† ποταμὸς.] The Text seems to want καὶ before ποταμὸς, to answer τοις going before.

|| Λυκωρεῖ.] Lycorus was a Street of the City Delphi, upon Mount Parnassus, of which the common Dictionaries make no Mention.

ἀκόλυθα

ἀκόλυθα τῆς ἔθυμίας τῷ πάχεια κομιζηταῖς αὐτῶν, οἵτε θύσιοι. ἔτι σοὶ τινά, οἵτε γεφαιρύνθοι, * εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων· καὶ οἵτε τὸ πάχον ἀναγκαῖα ποιεῖν δοκῶν, αλλ' εἰς ἕδραν τοις ἀρχαῖον συλελῶν. Καὶ καὶ ὁλίγου Κρόνου σε, ὃ θεῶν γενναίστατε, ἀποφαίνεσι, παρωσάμενος 5 τῆς τιμῆς.

2. Ἐώ λέγειν, ὅποσάκις ὥδη σὺ τὸν νεῶν σεσυλήκασιν. Οἱ δὲ καὶ αὐτῶσιν τὰς χεῖρας † Ὀλυμπιάσιν ἐπιβεβλήκασι. Καὶ σὺ δὲ ὁ ὑψοβρεμέτης ἀκηνος, η ἀνασησαὶ τὰς κίνας, η τὰς γείτονας ἵπικαλέσασθας, ὡς βοηδρομήσαντες αὐτὰς 10 συλλάθοιεν, ἔτι συσκευαζομένης πρὸς τὴν Φυγὴν. Ἄλλ' ὁ γενναῖος, καὶ γιγανθολέτωρ, καὶ τίλανοκράτωρ ἐκάθησο, τὰς πλοκάμιας περικειρόμενος ὑπὸ αὐτῶν, δεκάτηχυν κείσαντον ἔχων ἐν τῇ δεξιᾳ. Ταῦτα τοίνυν, § ὃ θαυμάσιε, πηνίκα παύσιται οὕτως ἀμελῶς παρορώμενα; η πότε κολά-15 σεις τὴν τοσαύτην ἀδικίαν; † πόσοι Φαέθοντες η Δευκαλίωνες

* εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων.] These Words are, to me, very obscure: I, therefore, leave the *Translation* of them, as I found it; though, I fear, it hath no Authority, for rendering πάρεργον, adverbially, by “obiter;” and much less, for rendering Ὀλυμπίων by “in Ludis Olympicis.” It is true, Ὀλύμπια—*ων* signifies *Olympia*, or, *Ludi Olympiae*; but, how the Genitive Case Ὀλυμπίων can signify, “in—Olympicis,” is what I cannot conceive. The only Sense, I can make of this Place, arises from considering the *Text*, as running, in this Manner; οἵτε θύσιοτος ἔτι σοὶ τινος, οἵτε γεφαιρύτος, εἰ μὴ τις ἄρα ΠΟΙΗΣΙΕ πάρεργον ἘΚΕΙΝΟ Ὀλυμπίων. “Nec sacrificante tibi amplius alii quo, nec statuam tuam coro-nante, nisi præstiterit quispi-

“ am supervacaneum illud Ludo-dorum Olympicorum.” And this Sense I should gladly change for one that may be drawn from the *Text*, with more Ease.

The *Olympic Games* were celebrated, in Honour of *Jupiter Olympius*, not at Mount *Olympus* in *Tessaly*, but near the City *Olympia*, otherwise called *Pisa*, upon the River *Alpheus*, in *Peloponnesus*.

† Ὀλυμπιάσιν.] The Dative Case Singular of Ὀλύμπια, the Name of that City, with σιν added; and is put adverbially, signifying, *in-Olympia*. So Ὀλυμπίαθεν, ab-Olympia; and Ὀλυμπίαζε, Olympia-verseus.

§ ὃ θαυμάσιε.] “Honoris appellatio: Ut, ὃ γενάδα, εὐδαιμόνει, &c. Faber.

‡ πόσοι Φαέθοντες, &c.] How many universal Confagras-tions and Deluges! Meaning, that

λίωνες ἵκανοι πρὸς ὅτας ὑπέραστοιον ὕβριν τῷ βίᾳ; Ἡνα γὰρ τὰ κοινὰ ἔσται, τάμαὶ εἴπω, τεσσάρες Ἀθηναῖων εἰς ὑψος ἄρες, καὶ πλευρίες ἐκ πενισάτων ἀποφῆναις, καὶ πᾶσι τοῖς δέομένοις ἐπικυρήσταις, μᾶλλον δὲ ἀθρόοι ἢς εὐεργεσίαι τῶν 5 φίλων ἐκχέας τὸν πλεῦτον, ἐπειδὴ πέντε διὰ ταῦτα ἐγενόμην, ἐκ ἦτι ἀδὲ γνωρίζωμαι πρὸς αὐτῶν, ὅτε προσβλέπουσιν οἱ τέως ὑποτίθεσσοις, καὶ προσκυνέταις, καὶ τὸ ἴμην νεύματος ἀνηριθμένοις. Ἐντοῦ τοῦ πατέρος τοῖς τοῖς αὐτῶν, ἀσπερ τινὰ σῆλην παλαιεῖν νεκρὴν ὑπέλιαν, 10 ὁπότε τὸ χόροις ἀνατείραμμένη παρέρχονται, οὐ μηδὲ ἀναγνόντες· οἱ δὲ καὶ πάρεξ ἀδόντες, ἐτέραις ἐκτρέπονται, δυσάντηλοι, καὶ ἀποιρόπαιοι θέαμα ὄψεος οὐ πολαρμάνοις, τὸν εἰς πρὸ πολλὴν σωτῆρα, καὶ εὐεργέτην αὐτῶν γεγενημένον. Ὅτε ὁπότε τὸν κακῶν ἐπὶ ταῦτη τὴν ἐσχατίαιν τραπόμενος, 15 ἐναψάμενος διφθέραν, ἐργάζομαι τὸν γῆν ὑπόμισθος ὄσολῶν τεσσάρων, τὴν ἐρημίαν, καὶ τὴν δικέλλην προσφιλοσοφῶν ἐνταῦθα. Τέτο γένη μοι δοκῶ περδανεῖν, μηκέτι ὄψεος πολλεῖς παρὰ τὴν ἀξίαν εὑπράττοντας. * Ἀνιαρότερον γὰρ τοῦτο γε. Ἡδη ποτὲ δέ, ὡς Κρόνος καὶ Ρέας οἱ τὸν 20 βαθὺν τὴν ὑπνον ἀποστεισάμενος, καὶ γῆδυμον (ὑπὲρ τὸν † Ἐπιμενίδην γὰρ κεκοίμησαι) καὶ ** ἀναρρέπτας τὸν κεραυνὸν,

that the present Race of Mortals deserve to be burned, or drowned, many Times over.

† Μηδὲ ἀναγνόντες.] Faber renders these Words, “ ne legentes quidem,” as if they considered *Timon*, as a fallen Pillar of some Sepulchre, the Inscription on which they would not so much as read.—It is true, ἀναγνώσκω, often, signifies to *read*; but “ agnoscō” is the proper and most usual Signification of it: and, I think, “ agnoscētes” is the more natural Sense, in this Place, though I own the other to be somewhat pretty.

* Ἀνιαρότερον.] “ More vexations,” than even my Calamities, in this Place of Toil and Want.

+ Ἐπιμενίδην.] He was a Poet of Crete, who, as he attended his Father’s Flocks, fell asleep in a Cave, and slept there 70 Years.

St. Paul is said, in his Epistle to *Titus*, to have quoted, from him, that Verse,

Κεῦτες δὲ εἰς Φεῦσας, κακὰ θηρία, γατέρες ἄργας.

Sieph.

** ἀναρρέπτας.] “ Pīpn “ aρίπτω, jacio, est *Impetus ejus quod projicitur.* *Sieph.* But I should think that, considered as the Theme of ἀνίπτω, *ventilo*, it means, rather, the *Wind*, occasioned by any Thing that is thrown by *Force*; and this I think, because it is, frequently, used to signify the *Wind*.

ραυνὸν, ἢ ἐκ τῆς || Οἴτης ἐναυσάμενθ., μηγάλην ποιήσας τὴν φλόγα, ἐπιδεῖξαι τινα χολὴν ἀνδρῶδες καὶ πανικῆ Διός, εἰ μὴ ἀληθῆ ἐσὶ τὰ ὑπὸ * Κρητῶν περὶ σὺ, καὶ τῆς ἐκεῖ σῆς ταφῆς μυθελογύθμενα.

3. ΖΕΥΣ. Τίς ὅτος ἐσιν, ὃ Ἐρμῆ, ὁ κεκραγὼς ἐκ τῆς 5
Ἄτλικῆς, παρὰ τὸν Υμητὸν ἐν τῇ ὑπορείᾳ, πίναρθ. ὄλθ.,
καὶ αὐχμῶν, καὶ ὑποδιφθερθ.; σκάπτει δὲ, † οἷμαι, ἐπι-
κεκυφῶς, λάλος ἀνδρῶπος, καὶ θραύσ. "Ηπειρὸς φίλος
ἐσιν" ἐγάδε ἀνθρώπων ἀσεβεῖς τὰς λόγους § διεξήσει καθ' ἡμῶν.
"ΕΡΜ. Τί φης, ὃ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχεκρα- 10
τίδη, τὸν Κολυτίλεα; Ὅτος ἐσιν ὁ πολλάκις ἡμᾶς καθ'

Wind. Hence, I cannot but conclude, that *ξιπίξω* does not so properly signify “ *follibus* “ *sufflo*” (as the Writers of Lexicons render it) but, “ *pro-
jiciendo ventilo*,” *to blow up by a projectile Motion*; as Children, in their Play, *kindle up the Fire on the End of a Stick, by whirling it about*. And, perhaps, *Lucian*, here, intended a Piece of Waggery on *Jupiter*, by making *Timon* desire him to *revive the Fire of his Thunderbolt, as a Boy, in his Play, does that on the End of a Stick, viz. by whirling it about*. In which Sort of Action, *Jupiter*, *whirling his Thunderbolt, in order to light it up*, must make a comical Sort of a Figure.

|| Οἴτης.] Mount *Oeta* hath never, been remarkable for *Fire* or *Volcanoes*. But as *Aetna* was, both for those, and for the Forge of the *Cyclops*, in which were made *Jupiter's Thunderbolts*, I have no Doubt, but *Lucian* wrote it *Aīτης*. I have found *Faber*, too, of this Opinion.—’Εναυσάμενθ., read ἀναυσάμενθ., says *Faber*, especially, because *Erasmus* trans-

lates it, “ *redaccenso*; which he must have done, because he found it so written, in his Book.

—This Emendation is, certainly, just; because, as the Thunderbolt had been *extinct*, it was therefore, to be “ *re-kindled*,” or, again, made *red hot*.

* Κρητῶν.] See the Story of *Jupiter*, in your Dictionary.

† οἷμαι.] It seems, *Jupiter* could not, at that vast Height, *distinctly* see, whether *Timon* was *digging*, or not: But he very judiciously *guesses*, from his *stoop ng Posture*, that he is at that Sort of Work.

‡ φιλόσοφος.] Many of the *Philosophers* were wont to decry the chimerical Deities of the *Heathens*. On this Account was *Socrates*, the greatest of them, put to Death, by the *Athenians*.

§ διεξήσει.] The third Person singular of the Preterplusperfect Tense of the Middle Voice: διεξέσμι, properly, signifying, as it were, *peregeo*; but, often, used for *edifero*, or *Oratione-percurro*.

ἱερῶν ὃ τελείων ἐγιάσας, ὁ * νεόπλευρος, ὁ τὰς ὅλας ἐκαθόρθεις, παρὸς λαμπρῶς εἰώθαμεν ἑορτάζειν τὰ διάστα. ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ τλέσιος, περὶ ὃν
οἱ τοσύτοι φίλοι; τί ταδὴν ἐν τοιεῦτος ἐγιν, αὐχμηρός,
5 ἄθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς ὡς ἕοικεν, ὥτα βα-
ρειαν καλαφέρων τὴν δικελλαν. ἘΡΜ. † Οὐτωσὶ μὲν εἰ-
πεῖν, χρησότης ἐπέτριψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ
πρὸς τὰς δεομένας ἀπανταῖς οἰκλος ὡς δὲ ἀληθεῖλόγων, ἀνεια,
καὶ τὸ εὐηδεῖα, καὶ ἀκρισία περὶ τὰς φίλας, ὃς οὐ συνίει, κό-
10 ρεξαι καὶ λύκοις χαριζόμενος ἀλλ᾽ ὑπὸ γυπτῶν τοσύτων ὁ
κακοδαιμων κειρόμενος τὸ ἥπαρ, φίλας εἶναι αὐτὸς καὶ ἔται-
ρος ἀέλο. ὑπὸ εὔνοίας τῆς πρὸς αὐτὸν, χαίροντας τὴν βορᾶ. Οἱ δὲ τὰ διαδῆμα γυμνώσαντες ἀκριβῶς, καὶ περιτραγόντες, εἰ-
τις καὶ μυελὸς ἐνῆν ἐκμυζόσαντες, καὶ τἏτοι εὖ μάλα ἐπιμελῶς,
15 ὄχοντο, αὐτὸν αὐτὸν καὶ τὰς εἰζας ὑποτείμημένον ἀπολιτώντες,
εὖδὲ γυναῖξις ἔτι, εὖδὲ προσθέποντες. Πόθεν γὰρ ἡ ἐπικρεπτ-
τίς, καὶ ἐπιδιδόντες ἐν τῷ μέρει; διὰ ταῦτα δικελλίτης καὶ
διφθερίας, ὡς ὄρες, ἀπολιπὼν ιν' αἰσχύνης τὸ ἄσυ μισθε-
γανεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλετεῖντες παρ-
20 αὐτῶν, μάλα ὑπεροπτικῶς παρέχονται, οὐδὲ τένομα, εἰ-

Ὕ τελείων.] Such Beasts were chosen for Sacrifices, as were without Bl̄-mis̄b: Which Custom, doubtless, was, originally, taken from the Commands given by God, at the Institution of the Passover, and of the Consecration of Priests: “Your Lamb shall be without Bl̄-mis̄b, a Male of the first Year.” Exod. xii. 5. And, “Take one young Bullock, and two Rams, without Bl̄-mis̄b.” Exod. xxix. 1. The Word τελείων, applied to Sacrifices, is of frequent Use, in Homer; which makes Lucian use it, here, in the Way of Humour.

* νεόπλευρος.] Not suddenly-inriched, and, therefore, an Upstart [which is the usual Signification of this Word] but,

“ lately enriched,” i. e. who lately came into a great Fortune; and such there had been, in Timon’s Family, as appears, by his Discourse with Plutus below. Stephanius, too, shews, that νεόπλευρος is, sometimes, taken, in this Sense of nuper-datus

+ Οὐτωσὶ μὲν εἰπεῖν.] “That I may so say: That is, To talk, in the Way of the World.”

† εὐηδεῖα.] Properly, Good-Moral; that is, Hon̄-sif, or, No-Guil, Hence, it hath been used to signify that Kind of Simplicity, which makes an honest Man think every other as undesigning as himself, and which, therefore, hath a Mixture of Folly in it. See Steph.

Τίμων καλοῖτο, εἰδότεις. ΖΕΥΣ. Καὶ μην ὃ ταροπίσεος αὐτὴρ, ἐδὲ ἀμελητέος· εἰκότα γὰρ πάντας δυσυχῶν, ἐπεὶ καὶ ὅμοια ποιήσομεν τοῖς καλαράτοις κόλακεν ἐκείνοις, ἐπιλελησμένοις ἀνδρὸς * τοσαῦτα ταύρων τε καὶ αἴγαν πιόταλα καύσαντος ἥμιν ἐπὶ τῷ βωμῷ· ἔτι γάντι εἰς ταῖς ἁϊσὶ 5 τὴν † κνίσσαν αὐτῶν ἔχω· τλὴν υπ' ἀσχολίας τε καὶ θορυβίας τολλεῖ τῶν ἐπιορκυτῶν, καὶ βιαζομένων, καὶ ἀρπαζόμενων, ἔτι δὲ καὶ φοβεῖ τὸν παρὰ τῶν ιεροσυλάντων (τολλοὶ γάρ ἔτοις καὶ δυσφυλακίοις, καὶ γένετε ἐπ' ὀλίγον καλαμύσαι ἥμιν οἱ φιάσαι) τολλὺν ἥδη χρόνον, ὁδὸν ἀπέβλεψα εἰς τὴν Ἀττικὴν, καὶ μάς¹⁰ λιγαὶ εἰξὶ Φιλοσοφίας καὶ ‡ λόγων ἔριδες ἐπεπόλασται αὐτοῖς. Μαχομένων γάρ εἰς τὸν πατέρα τῶν θεῶν τοὺς αὐτοὺς, καὶ κεκραγότων, ὁδὲ ἐπακρίειν ἔτι τῶν ἐυχῶν. "Ωρε ἡ ἐπιβιστάμενον χρὴ τὰ ὄτα καθῆσθαι, ἡ ἐπιπριθῆναι τῷρος αὐτῶν, ἀρετὴν τινα καὶ § ἀσώματα, καὶ λήρες μεγάλη τῇ φωνῇ ξυνειρόντων, Διὰ ταῦτα τοι καὶ 15 τῶν αὔτηθίαι συνέσῃ, τῷρος ἥμας δὲ φαῦλον ὄντα. "Ομως δὲ τὸν Πλέτον, ὁ Ἐρμῆ, παραλαβὼν, ἀπιδι τῷρος αὐτὸν κατά τάχθ. "Αγέτω δὲ ὁ Πλέτος καὶ τὸν Θησαυρὸν μὲν αὐτῷ, καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμωνι, μηδὲ ἀπαλλατθέσθωσαν ὅτα ἔρδιων, καὶ ὅτι μάλιστα ὑπὸ χρηστήριος 20 αὐθίς ἐκδιώκει αὐτὸς τῆς οἰκίας. Περὶ δὲ τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαριστίας, ἣν ἐπεδείξαντο τῷρος αὐτὸν, καὶ αὐθίς μὲν σκέψομαι, καὶ δίκην δώσωσιν, ἐπειδὰ τὸν κεραυνὸν ἐπισκευάσω· καὶ εγμέναι γάρ αὐτῷ καὶ ἀπογομέναις εἰσὶ δύο || ἀκτίνες αἱ μέγισται, ἐπόπει φιλοτιμότεροι 25

* τοσαῦτα.] Faber justly observes, that τοσαῦτα πιόταλα is barbarous Greek, and that in the Royal Manuscript at Paris, it is, τοσαῦτα μῆτρα ταύρων, &c.. "So many Thighs of Bulls." For the Τιγκς especially, were wont to be offered.

— πίονα μῆρι ἕπη.
Hem.

† κνίσσαν ἔχω] As Jupiter utters these Words, he, no Doubt, must be supposed, as it were, to *snuff up* the delicious Fume.

‡ λόγων ἔριδες.] Disputes, in which was no just Reasoning, because they were only about Words.

§ ἀσώματα.] See the Note to this Word, Lib. I. Dial. xxii.

|| ἀκτίνες.] Ἀκτίνη, properly, signifies a *Sun-beam*. I suppose the *Shafts* darted by Jupiter, or the *Thunderbolts*, were called *ἀκτίνες*, both as they were supposed to resemble the *Rays of the Sun*, in Point of Brightness, and to be darted with much the same Velocity.

ἡκόντιστα πρώην ἐπὶ τὸν ♫ σοφισὴν Ἀναξαγόραν, ὃς ἔπειδε
τὰς ὁμιλητὰς, μηδὲ ὅλως εἶναι τινας ἡμᾶς τὰς θεάς. 'Αλλ'
ἐκεῖνος μὲν διήμαρφον ὑπερέσχε γὰρ αὐτῷ τὴν χεῖρα Πε-
ρικλῆς. 'Ο δὲ κεραυνὸς εἰς τὸ * ἀνάκειον παρασκήψει,
ζητεῖνο τε καλέθεξε, καὶ αὐτὸς ὅλιγος δεῖν συνέβη παρὰ
τὴν τέτραν· πλὴν ἵκανή ἐν τοσέτῳ καὶ αὐτῇ τιμωρίᾳ ἦσαν
αὐτοῖς, εἰς ὑπερβλεπτεῖα τὸν Τίμωνα ὀρῶσιν.

4. ΕΡΜ. Οἴον ἣν τὸ μέγα κεκραγησαι, καὶ ὄχλοιρὸν εἴ-
ναι, καὶ Θρασύν; οὐ τοῖς δικαιολογεῖσι μόνοις, ἀλλὰ καὶ τοῖς
Ιοεύχομένοις τότο χρησίμον. Ιδὺ γὰρ αὐτίκα μάλα πλέ-
σιος ἐκ πενεσάτω καλαπόσεις ὁ Τίμων, βοήσας καὶ παρ-
έησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιτρέψας τὸν Δία. Εἰ δὲ

† σοφισὴν Ἀναξαγόραν.] *Diogenes Laertius* observes, that the *σοφοί*, or *Wise-Men*, afterwards, called *Φιλόσοφοι*, were, antiently, stiled *σοφισταί*.

Anaxagoras was very eminent for his Knowledge, in Natural Philosophy, especially the Astronomical Part. He held, that the Sun was a *μυδρὸς διάπυρος, candens Ferrum*, "a red-hot Mass of Iron," as the Translator of *Laertius* renders it; but, according to others, and with more Truth, "a red-hot round Mass of Matter;" which, he asserted, was larger than all *Peloponnesus*. He, likewise, held, that the Moon was inhabited, and had Mountains and Vallies in it. His Opinion of the Sun's being a very large red-hot Mass of Matter, and of the Moon's having Mountains and Vallies, is demonstrated by the modern Philosophers. And, perhaps, they have arrived at this Knowledge, because their Masters, the Antients, have shewed them the Way to it.

Anaxagoras was, by one *Cleon*, arraigned of *Impiety* toward the *Gods*, for holding the above O-

pinions, but he was only fined five Talents, and banished, ἀπολογησάμενος ὑπὲρ αὐτῷ Περικλῆς τὸ μαθητῆς, "his Scholar, *Pericles*, having defended him." *Lucian* here, makes him an *Atheist*; but the contrary is evident, from that memorable Answer, he, once, made to a Man who asked him, Why he did not take Care of his Country? "Yes [said he], "I take great Care of my Country;" at the same Time, pointing to Heaven. *Diog. Laert.*

I know not what *Lucian* means by saying, that the Thunderbolt, that had missed *Anaxagoras*, destroyed the Temple of *Castor* and *Pollux*; except, that he alludes to some History that gave an Account, that this Temple had, in the Time of *Pericles*, been destroyed by Lightning; but I doubt whether we have any such History now extant.

* ἀνάκειον.] *Castor* and *Pollux* were, peculiarly, called *ἀνάκεις, the Kings, or, Guardians*; and their Temple, *ἀνάκειον*. *Steph.*

σιωπῇ ἐσκαπτεῖν ἐπικεκυφῶς, ἔτι ἀν ἐσκαπτεῖν ἀμελέμενος.
 ΠΛΟΥΤ. Ἀλλ' ἴγώ ἐκ ἀν ἀπέλθοιμι, ὃ Ζεῦ, παρέ αὐτόν.
 ΖΕΥΣ. Διὰ τί, ὃ ἄριστε Πλύτε, καὶ ταῦτα ἐμοὶ κελεύσαι;
 ΠΛΟΥΤ. "Οτι νὴ Δία υἱοῖς εἰς ἐμὲ, καὶ
 ἐξεφόρεις, καὶ εἰς πολλὰ καλεμέριζε (καὶ ταῦτα, παρόντον αὐτῷ
 τῷ φίλον σὺνα) καὶ μόνον ωχὶ δικράνοις με ἐξεώθει τῆς οἰκίας,
 καθάπερ οἱ τὸ σῦρ ἐκ τῶν χειρῶν ἀπορρίστησίτες.
 Αὖθις ἐν ἀπίλθῳ, παρασίτοις, καὶ κόλαξι, καὶ ἐταιρίαις πα-
 ραδοθησόμενος; ἐπ' ἐκείνης, ὃ Ζεῦ, πέμψε με, τὰς αἰσ-
 θησομένις τῆς δωρεᾶς, τὰς περιέψειταις, οἵ τιμοι ἴγώ καὶ
 περιπόθητος. Οὗτοι δὲ οἱ * λάροις τῇ πενίᾳ ξυνέσωσαν,
 ἣν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρέ αὐτῆς λαβόντες, καὶ
 δίκελλαν, αὐγαπάτωσαν ἄθλοι, τέτλαρας ὄβολος ἀποφέ-
 ροντες, οἱ δεκαταλάντρες δωρεὰν ἀμελητὶ περιέμενοι. ΖΕΥΣ.
 Οὐδὲν ἔτι τοιῶτον ὁ Τίμων ἴργασται περὶ σε, πάντα γὰρ
 αὐτὸν ἡ δίκελλα πεπαδηγώηκεν (εἰ μη παντάπασιν ἀνά-
 γνωτός εἴτι τὴν ὁσφὺν) ὡς χεῦν σε ἀντὶ τῆς πενίας προσι-
 εῖσθαι. Σὺ μέν τοι πάντα μεμιγίμοιρος εἶναι μηδοκεῖς,
 ὃς νῦν μὲν τὸν Τίμωνα αἴτια, διότι σοι τὰς θύρας ἀναπε-
 λάσσεις, ὥφεις περιοσεῖν ἐλευθέρως, θετε ἀποκλείαν, θετε ζη-
 λοτυπῶν. "Αλλοτε δὲ τύπαιον πγανάκτεις κατὰ τῶν πλε-
 σίων, κατακεκλεῖσθαις λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ
 κλεῖσθαι, καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακύψαι σοι εἰς
 τὸ φῶς δυνατὸν εἶναι. Ταῦτα γὰρ ἀπωδύρει πρὸς με,
 ἀποστίγματα λέγων ἐν πολλῷ τῷ σκότῳ. Καὶ διὰ τοῦτο
 ὡχρὸς ἡμῖν ἐφείνη, καὶ φροντίδος ἀνάτλειας, συνεσπάχως
 τὰς δακτύλους * πρὸς τὸ ἔθος τῶν † συλλογισμῶν, καὶ ἀπο-

* λάρος.] *Láros*, properly, signifies a *Sea-gull*, which Boys usually catch, by holding up a little Froth to him.
St. ph.

We, too, call Men who are easily imposed on, or Dupes, by the Name of *Gulls*.

* πρὸς τὸ ἔθος, &c.] Agreeably to the Custom of Computation, that is, as *Tellers*, or *reckoners*, of Money are apt to have their Fingers crumpled, while they reckon the Cash.—Συλλογισμός, originally, signifies “the Casting up of an

"Account," being, "Arithmetorum Vocabulum."
St. ph.

† συλλογισμῶν.] "Adscript Pater forte συλλογίσων." *Gronov.* His Father's Correction seems right; for to say, that his Fingers were *crumpled*, "according to the Custom of Reckoners of Money," is much more natural, than to say they were so, "according to the Custom of Computation," which is a harsh Expression.

δράσεσθαι ἀτειλῶν, εἰ καὶ τὸ λάθος παχὲς αὐτῶν. Καὶ
ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει σοι ἐν χαλκῷ, ἢ σιδηρῷ
Θαλάμῳ, καθάπερ τὴν Δανάίν ταρθενεύεσθαι, ὑπὸ ἀκρι-
βεῖσι καὶ παμπονήροις † παιδαγωγοῖς ἀνατρεφόμενον || τῷ
5 τόκῳ, καὶ τῷ λογισμῷ. "Ατοπα γὰν ποιεῖν ἔφασκες αὐτὸς,
ἔρωντας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν ἢ τολμῶντας,
Ἄδειας χρωμένας τῷ ἔρωτι, κυρίας γε ὅλας, ἀλλὰ
Φυλάττειν ἐγρηγορότας, εἰ τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρ-
δαμυκῆι θλέποντας, ἵκανὴν ἀπόλαυσιν οἰομένας, ἢ τὸ αὐτὸς
10 ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδεὶς μέσαδιδόναι τῆς ἀπολαύ-
σεως, καθάπερ τὴν ἐν τῇ Φάτιῃ κύνα, μητε αὐτὸν ἐσθίεσαν
τῶν κριθῶν, μήτε τῷ ἕππῳ πεινῶντες ἐπιτρέπεσσαν. Καὶ
προσέτι γε καὶ καλαγελᾶς αὐτῶν φειδομένων, καὶ φιλαττόντων,
καὶ (τὸ καινότατον) * αὐτὸς ζηλοτυπεύτων, ἀγνοεύτων δὲ
15 ὡς καλάραιος οἰκέτης, ἡ οἰκονόμος, ἡ παιδότεν† + ὑπε-
σιῶν λαθραίνων, ἐμπαροιήσοις τὸν κακοδαιμόνα, καὶ || ἀνέ-
ραγον δεσπότην, πρὸς ἀμαυρόν τι καὶ μικρόσομον λυχνίδιον,
καὶ || διψαλέον θρυαλλίδιον, § ἐπαγρυπνεῖν ἔσσας τοῖς τόκοις.
Πῶς οὖν ἐκ ἀδικίου, σε πάλαι μὲν ταῦτα αἰτιασθαι, νῦν δὲ
20 τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;

5. ΠΛΟΥΤ. Καὶ μὴν εἴγε τάληδη ἐξελάζοις, ἄμφω
σοι εὔλογα δόξω ποιεῖν. ** Τὸ τε γάρ Τίμωνος τὸ πάντα
τέτο ἀνειμένον, ἀμελὲς, καὶ οὐκ εὔνοειν, ὡς πρὸς ἐμὲ εἰκότως,
αὐτὸν δοκοῖν τὰς τε αὐτὸς καλάκλειστον †† ἐν θύραις, καὶ σκότῳ
φυλάτ-

† παιδαγωγοῖς.] Misers are, in many Particulars, like Tutors, with Regard to their Money. They confine it: They let it go abroad, with the greatest Caution: They are for making the most of it; and the like.

¶ τοκῷ καὶ λογισμῷ.] Interest and Accompts feed and swell up Wealth.

* αὐτὸς ζηλοτυπεύτων.] A Miser is never out of Dread. Nay, he is afraid, lest he himself should rob himself; and so is jealous, or suspicious, of himself.

† υπεισιῶν.] Having-pri-

vately-gone-into the Miser's Closet, to steal his Money.

|| ἀνέραγον.] All Misers are hateful, and hated.

|| διψαλέον.] Because he will not allow it Oil enough.

§ ἐπαγρυπνεῖν.] He will spend some few pliss Nights, in computing, what his Money will bring him in, clear, till he hath missed it.

** Τὸ τε.] I cannot see, what τε can mean, here, and believe Lucian never wrote it.

†† ἐν θύραις.] Faber would have it, ἐν θυκαις, “in Ar-“cīs;” for, says he, Lucian would

φυλάττοιταις, ὅπως αὐτοῖς παχύτερῷ γενοίμην, καὶ πιμελῆς,
καὶ ὑπέρουγχῳ, ἐπιμελημένης, ὅτε προσαπλομένης αὐτές,
ὅτε εἰς τὸ φῶς προάγοιταις, ὡς μηδὲ ὄφθείν πρόσθις τινῶ,
ἀνοήτης ἐνόμιζον εἶναι καὶ ὑεριστᾶς, ὥπλην ἀδικεῦσα με ὑπὸ⁵
τοσφάτοις δεσμοῖς κατασπόντας, ἐκ εἰδότας ὡς μηλὰ μικρὸν
ἀπίστασιν ἀλλω τινὶ τῶν εὐδαιμόνων με καταλιπόντες. Οὗτ'
ἔντικείνεις, ὅτε τές πάνω προχείρις εἰς ἐμὲ τάχτης ἐπαινῶ,
ἀλλὰ τές, ὅπερ ἀργεῖν τοι, μέτρον ἐπιδήσοιται τῷ προά-
μητι, καὶ μήτε ἀφεξομένης τὸ παράπαν, μήτε προσομένης
τὸ ὅλον. Σκόπει γάρ, ὃ Ζεῦ, * πρὸς τὸ Διὸς, εἴ τις νόον
μω τὴν γυναικανέαν, καὶ καλὴν, ἐπειδὴ μήτε Φυλάτ-
τοι, μήτε ζηλοῦστοι τὸ παράπαν, ἀφίεις καὶ βαδίζειν ἔνθα
ἄνθεδίοις νυκτῶρ, καὶ μεθ' ἡμέραν, καὶ ξυνεῖται τοῖς βραλομέ-
νοις, μᾶλλον δὲ αὐτὸς † ἀπάγος ποικιλούθησομένην, ἀνοίγων
τὰς θύρας, καὶ μαργαριτών, καὶ πάντας ἐπ' αὐτὴν καλῶν,¹⁵
ἄρα ὁ τοιεπτῷ ἔξαν δόξειν ἄν; ἐπεὶ γε, ὃ Ζεῦ, Φαίης
ἄν, ἐρασθεῖς πολλάκις. Εἰ δέ τις ἔμπαλιν ἐλευθέραν γυ-
ναικαν εἰς τὴν οἰκίαν νόμῳ παραλαβῶν ἐπ' ἀρότῳ παίδων
γυνοῖσιν, ὁ δὲ, μήτε αὐτὸς προσαπλοῖο ἀκμαῖας καὶ καλῆς
παρθένης, μήτε ἄλλω προσβλέπειν ἐπιτρέποι, ἀγονον δὲ καὶ²⁰
γεῖραν κατακλείσας παρθενεύοι, καὶ ταῦτα ἐρᾶν Φάσκων, καὶ
δηλῷ ἄν ἀπὸ τῆς χρήσας, καὶ τῆς σαρκὸς ἐκτείκυιας, καὶ
τῶν ὄφθαλμῶν πυροδευκότων, ἵσθι ὅπως ὁ τοιεπτῷ ω πα-
ραπαίειν δόξειν ἄν, δέον πατεροποιεῖσθαι, καὶ ἀπολαύειν τὴν
γάμην, καταμαραίνων εὐπρόσωπον ὅτω καὶ ἐπέρεασον κόρην,²⁵
καθαπτεῖς ἴερειν τῇ ή θεσμοφόρῳ τρέφων διὰ παντὸς τὴν
βίαν; Διόπερ ταῦτα καὶ αὐτὸς πολλάκις ἀγανακτῶ, πρὸς
ἐνίων μὲν ἀτίμως λακτίζομενῷ, καὶ λαφυσσόμενῷ, καὶ ἐξ-

would have written it, ὑπὸ⁵
Θύραις, as he hath, in this
very Dialogue, said, ὑπὸ μόχ-
λωις καὶ κλειστοῖς. — This is very
probable; for ἐν Θύραις seems
to border upon Non-sense.

* πρὸς τὸ Διὸς.] The
Swearing, by Jove, to Jupiter's
own Face, is very humorous.

† γύμας.] Pro γαμήσας,
per Syncopen, a γαμέν.

‡ ἀπάγοις.] Faber would
have it προάγοις, because Eras-
mus hath, out of his Book, ren-
dered it “ producat;” and
because προάγων signifies,
“ a Man who prostitutes his
“ Wife”

§ θεσμοφόρῳ.] Ceres was
called θεσμοφόρος, because Hus-
bandry occasioned Laws, about
the Division of Lands.

αἰλούρων θ. ὅπ' ἐνίων δὲ, ὥσπερ + σιγμαλίας δραπέτης
τε πεδημένθ. ΖΕΥΣ. Τί ἦ αγανάκτεις καὶ αὐτῶν;
διδόσας γὰρ ἄμφω καλὸν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ Τάν-
ταλός, ἀπόιοι καὶ ἄγευστοι καὶ ἔνοροι τὸ σόμα, ἐπικεχρηστές
μόνον τῷ χρεσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς ἀπὸ τῆς φα-
ρυγγὸς τὴν τροφὴν ὑπὸ τῶν Ἀρπαιῶν ἀφαιρέμενοι.—'Αλλ'
ἀπιθεὶς δῆῃ, σωφρονεῖρων ταξικοῦ τῷ Τίμωνι ἐλευξόμενθ.
ΠΛΟΥΤ. Ἐκεῖνθ γάρ τοις ταύταις, ὥσπερ ἐν κοφίνω
τείρυπημέναις, τρὶς ὅλως εἰσρυπναί με κατὰ σπουδὴν ἐξανθλῶν,
10 φθασαί βαλόμενθ τὴν ἐπιρροήν, μὴ ὑπέρειθλος εἰστεισὼν
ἐπικλύσων αὐτὸν; ὥσε ἐς τὸν τῶν Δαναϊδῶν + τίθον ὑδρο-
φορέσειν μοι δοκῶ, καὶ μάτην ἐπανίλησειν, τὸ κύτας μὴ
σέγονθ, ἀλλὰ τρὶς εἰσρυπναί σχεδὸν ἐκχυθομένη τοῦ
ἐπιρροῆνθ, οὕτως εὐρύτερον τὸ ωρὸς τὴν ἐκχυσιν κεχηρὸς
15 τὴν ωδὴν, καὶ ἀκαλύπτοντος. ΖΕΥΣ. Οὐκέν εἰ μὴ
ἴμφραξηται τὸ κεχηρὸς τῦτο, * καὶ εἰς τὸ ἄπαξ ἀναπει-
ταμένον,

+ σιγμαλίας.] One who had been branded on the Forehead with ΦΦ. Such, generally, were Slaves who had ran away from their Masters, and who, when taken, were thus branded. They were, by Way of Joke, called "Literati." I conjecture the above Letters stood for φῶρος φύγας, "a Fugitive Thief;" Faber, who mentions them, does not account for them.

† τίθον.] By this Vessel, he means Timon.

* καὶ εἰς τὸ ἄπαξ ἀναπει-
ταμένον.] I cannot see, why Erasmus, who is Author of the other Translation, renders these Words, "perpetuumque per-
" stillationem;" for, How can εἰς τὸ ἄπαξ signify, "perpetuuus?" Or, ἀναπειτα-
μένος pro ἀναπειτασμένος, ab ἀναπειτάω, "expando;" How, I say, can it signify

"perstillatio?" The natural and most usual Meaning of εἰς τὸ ἄπαξ is (as Stephanus shews) "unā vice," as if a Thing was said to be done, "by one single Effort," or, "at once." And as Timon is, here, considered, as letting his Wealth flow through him, "all at once," and not, as it were, "Drop by Drop," I think εἰς τὸ ἄπαξ ἀναπειταμένον will, consistently, signify, "si-
"mul ac semel expansum," or, "uno instante expansum," that is, "a Passage opened, all
"at once;" as if Timon were a Vessel, whose Bottom, upon the Pouring of any Thing into it, dropped out intirely, in an Instant, and so made this εἰς τὸ
ἄπαξ ἀναπειταμένον, or, "Passage-opened, all at once;" which if he will not stop up, he shall suffer. Faber judges, that εἰς ἄπαξ, originally, stood before ίμφραξηται. It certain-
ly

ταμένον, ἐκχυθέντος ἐν βραχεῖ σύ, ἔχοδιας εὐρήσαι τὴν διφθέραν αὐθίς, καὶ τὸν δίκελλαν ἐν τῇ τρυγὶ τῷ πόθῳ. Ἀλλ' ἀπίλε ἥδη, καὶ ταλπίζετε αὐτὸν. Σὺ δὲ μέμνησο, ὃ Εὔμη, ἐπανιών, πρὸς ἡμᾶς ἀγεν τὰς Κυκλαπας ἐκ τῆς Αἴτινης, ὅπως τὸν κεραυνὸν ἀκοντίσαντες ἐπισκευάσωσιν, ὡς ἥδη γε 5 τεθηγμένης αὐτῷ δεσμόμεθα.

6. ΕΡΜ. Πρωτώμεν, ὃ Πλάτε.—Τί τῦτο ὑποσκάζεις; ἐλελύθεις με, ὃ γενάδα, ως τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ἦν. ΠΛΑΟΥΤ. Οὐκ αὖ τῦτο, ὃ Εὔμη. Ἀλλ' ὅπόταν μὲν ἀπίω παρά τινα * πεμφθεὶς ὑπὸ τῷ Διὸς, όποιδ' ὅπως 10 βραδὺς εἴμι καὶ χωλὸς ἀμφοβίεροις, ὡς μόλις τελεῖ ἐών τὸ τέρμα, προγυράσαντος ἐνίσθε τῷ περιμένοντος, Ὅπόταν δὲ ἀπαλλάσσεται δέη, τῶνδον ὅψεις πολὺ τῶν ὄργων ἀκύτερον. "Αμα γάρ ἔπειτα η τὸ σπληγξ, καργὸς ἥδη ἀπακ-

ly would, so, make very good Sense: "Therefore, if he will "not, at once, have stopped "up," &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill Usage to Plutus, by saying, that this Passage, for Wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once, in his Life-time, been guilty of Prodigality, and that, having been severely punished for it, he certainly would, for the Future, be frugal. The Expression *εἰς ἀπαξ* is used, in this very Sense of once, or for-once, by Lucian himself, in the fifteenth Paragraph of this Dialogue; which, though it be, there, one Word, yet differs not in its Meaning, from *εἰς τὸ ἀπαξ*.

* πεμφθεὶς ὑπὸ τῷ Διὸς. *Jove*, that is, *Providence*, generally, enriches Men, by rendering their honest Industry successful, and that, not all at once, but by Degrees. But the supreme God of *Wealth* is, a little below, said to send such Riches

as come suddenly: By which, I suppose, is meant, that the Nature of Wealth is such, that it, sometimes, must enrich some Persons, all at once; as, when a Man, at his Death, must leave his Wealth to Somebody; or, when a hidden Treasure happens to be found; or, when a Fortune comes, any Way, unexpectedly.

Pluto hath been reckoned the supreme God of *Riches*, because they are found in the *Depths* of the Earth. Steph.

When Men, suddenly, enrich themselves, by Fraud and Villainy, and we understand *Pluto* as their Benefactor, we may, not improperly, by *Pluto*, understand the *real Pluto*; that is, that the *D.vil* provides for them.

+ σπληγξ.] Properly, "a "Swineherd's Whip." The Cord, or Rope, behind which Men or Horses, stood waiting to start in a Race, was called σπληγξ; and the Fall of this Rope, which was extended before them, was the Signal for them to start. See Steph.

ρύτιομας.

ρύτομας νενικηκώς † ὑπερπυδόσας τὸ σάδιον, * ὅδε ἴδονταν ἐνισθε τῶν θεατῶν. ἘΡΜ. Οὐκ ἀληθῆ + ταῦτα φῆς. Ἐγὼ δὲ καὶ οὐλάς ἀν εἰπεῖν ἔχοιμι σοι, χθές μὲν ὅδε ὁδόλιν ἥσε τρισσόθαι βρόχον ἰσχυρότας, ἄφιω δὲ σήμερον 5 πλασίες καὶ τολυτελεῖς ἐπὶ λευκῇ ζεύγας ἐξελαύνονται, οἵς ἐδὲ καὶ ὅντος υπῆρξε τωπόλε. Καὶ ὅμως τορφυροί, καὶ χειρόχειρες περιέρχονται, ὃδε αὐτὸς πιεσεύονται οἵματα, ὅτι μὴ ὅντας πληθσιν. ΠΑΛΟΥΤ. Ἐτεροῖον τοῦτον ἐγίν, ὡς Ἐρμῆ, καὶ θάξτης ἐμαυτῷ ποσὶ βαδίζω τότε, ωδὴ ὁ Ζεὺς, ἀλλ' ὁ 10 πλεύτων ἀποστέλλει με ταχέας αὐτῷς, ἀπε πλευτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὁν δηλοῖ γένεν καὶ τῷ ὄνόματι. Ἐπειδὴν τοίνυν μελοικισθῆνται δέη με ταχέας ἐπέρε πρὸς ἕτερον, ἐσ 15 δέλτον ἐμβαλόντες με, καὶ κατασημηνάμενος ἐπιμελῶς, Φορηδὸν ἀράμενος μελακοριζόστοι. Καὶ ὁ μὲν § νεκρὸς ἐν σκοτεινῷ πλεύτῃ τῆς οἰκίας πρόκειται, μετέρε τὰ γόνατα παλαίται τῇ ὄθόνῃ σκεπώμενος, περιμάχησος ταῖς γαλαῖς. Ἐμὲ δὲ οἱ ἐπελπίσαντες ** ἐν τῇ ἀγορᾷ περιμένουσι κεχηρότες, ὥσπερ τὴν χελιδόνα προσπελόμενην, τελειγότες οἱ νεοτλοί. Ἐπειδὴν δὲ τὸ σημεῖον ἀφαιρεθῆ, καὶ τὸ λίνον ἐνιμηδῆ, καὶ ἡ 20 δέλτος ἀνοιχθῆ, καὶ ἀνακυρυχθῆ μνὸς καὶ νός δεσπότης, οὗτος συγγενής τις, η κόλαξ, η καλαπύγων οἰκέτης, ἐκ παιδείων τίμιος ὁ πεζυρημένος. ¶ ἔτι τὴν νάθον, αὖτις ποικίλων καὶ παῖδεσσαπῶν ἥδοις, ἀς ἥδη ἔξωρος ὁν ὑπηρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβών, ἐκεῖνος μὲν, ὃς τις 25 ἦν, ποιὲ ἀρτασάμινος με, αὐτῇ δέλτῳ θέει φέρων, αὐτῇ

† ὑπερπυδόσας τὸ σάδιον.] “Having made but one Spring or Bound over the whole “Stadium.” The Stadium was the Athenian Race-course, and was 125 Paces long, but sometimes a great deal longer. See Dr. Potter.—When *Plutus* leaves a Man, he is a Racer, that is, he goes off exceeding fast.

* ὅδε ἴδοιλον.] Great Fortunes are often spent and melted away, we know not how.

+ ταῦτα.] Mercury intends to say ταῦτα ΠΑΝΤΑ; For he questions the Truth of only the former Part of *Plutus's*

Speech, in which, he says, he is slow, in coming to a Man.

¶ ὅντας] The usual Expression is κατ' ὅντας. But ὅντας is, sometimes, put, absolutely, as, ἡ θεός ὅντας φανεῖσα. Plut. in Pericl. Steph.

¶ δέλτον.] The last Will of the sick Man

§ νεκρὸς.] His Corpse.

** ἐν τῇ ἀγορᾷ.] Hence, it appears, that the *last Wills* of the Athenians were to be opened, publicly, in the Forum.

¶ ἔτι.] Still. That is continuing to set himself off, though grown old.

τῷ τέως Πυξεῖος, ἢ Δρόμωνος, ἢ Τιθέα, Μεγακλῆς, ἢ Μεγαβύζος, ἢ Πρωταρχος μείονομασθεῖς, τὰς μάτην κεχηρύτας ἔκειναις εἰς ἀλληλς ἀποβλέποντας καλατιπῶν, † ἀληθεῖς ἄγοντας τὸ πείθος, σίος αὐτὸς ὁ θυντής ἐκ μυχῆς τῆς σαγηῆς διεφυγεν, ὡκὲ ὀλίγον τὸ † δέλεαρ καταπίων. Ὁδὲ 5 ἐμπεισῶν ἀδρός ἐστιν ἴμετος πειρόκαλος. καὶ παχυδερμός αἴθρωπος, ἔτι τὴν πεδίην περιεικάς, καὶ εἰς παξιών ἄλλος μαρτίξειε τις, ὅρθιον ἐφιστάς τὸ θέρος, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνακτόρον προσκυνῶν, ψάξτης Φιρήνης ἐγενετοῖ τοῦ; ἐνιυγχάντιον, ἀλλὰ τὰς τε ἐλευθέρας, οὐδείς ειπει, καὶ τὰς ὄμοδάλυς μαρτιγοῖ, 10 ἀποπειράμενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα ἐξεγενετοῖ, ἀχρις ἀνὴρ ἐστορίδεον τὰ ἐμπεισῶν, ἢ ἵπποιροφίας ἐπιθυμήσας, ἢ κόλαξις παραδόθεις ἑαυτὸν ὅμινοντα, ἢ εὐμεροφίτερον μὲν Νιξέως εἶναι αὐτὸν, εὐγενέστερον δὲ τὸ Κακῶπος, ἢ Κόδρας, συνετώτερον δὲ τὸ Ὀδυσσέως, πλειστότερον δὲ συναμματοποιῶντας 15 ἱκκαιδεκα, ἐν ἀκαρεῖ τῷ Χερόντῃ ἀδλιος ἐκχέντη τὰ καλὸν ὀλίγους ἐκ πόλλων ἐπιορκιῶν, καὶ ἀρπαγῶν, καὶ πανεργιῶν συνειλεγμένα.

7. ἘΡΜ. Αὐτά πά σχεδὸν φῆς τὰ γιγνόμενα. Ὅποταν δὲ δύνη αὐτών τοις Βαδίζης, πῶς πτωτὸς τυφλὸς ἂν εὑρίσκονται τὴν ὁδὸν; ἢ πῶς διαγνώσκεταις ἐφ' ἃς ἀν σε ὁ Ζεὺς ἀποστέλη, πρίνας εἶναι τὰ πλεῖστα ἀξίας; ΠΛΟΥΤ. Οἵτε γὰρ εὐρίσκειν με οὕτωνές εἰσι; ἘΡΜ. Μὰ τὸν Λίαν πάσιν. Οὐ γάρ * Ἀριστείδην καλατιπῶν, Ἰππονίκων καταλία προσήσηεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, όπλοις ὀστολοῦ 25 ἀξίοις. Πλὴν ἀλλὰ τι πλάτεις καλαπεμφεῖς. ΠΛΟΥΤ. Αἴων κατώ πλεινάμασι περισσῶν, ἀχεῖς ἀν λαθὼ τινὶ ἐμπεισῶν. Οὐ δέ οἵτις ἀν πρώτος μοι περιπόχη ἀπαγαγάνει, σὲ τὸν § Ἐρμῆν, ἐώς τῷ παραλόγῳ τῷ κέρδεας, προσκυνῶν. ἘΡΜ. Οὐκέτην ἐξηπάτηται ὁ Ζεὺς, οἰόμενος 30 σε κατὰ τὰ αὐτῷ δοκεῖνα πλεῖστας, σσες ἀν οἴηται τοῦ πλεῖστα ἀξίας; ΠΛΟΥΤ. Καὶ μαλαιδικάσις, ὡς γαθὲ, σες γε τυφλὸν ὄντα εἰδὼς, ἐπεμπειν ἀλλήν ήσοιλα δυσεύρετον πτωτὸν.

† ἀληθεῖς.] Their Grief is, now, *real*; but, before, it was only *feigned*, for the Death of the Deceased, by whose *Will*, they expected a Fortune.

‡ δέλεαρ.] This *Bait* was the *Presents* they sent him, to

make him remember them, or leave them all he had, in his *Will*.

* Ἀριστείδην.] See his Story, in your Dictionary.

§ Ἐρμῆν.] He was reckoned the God of Gain.

‡ κεῖμα,

‡ χρῆμα, καὶ τῷ πόλλῳ ἐκλαλοτερὸς ἐκ τῇ βίᾳ, ὅπερ ἔδ
ὁ Λυγκεὺς ἀν ἑξέροις ἔσαδίως, ἀμαυρὸν ἔτω καὶ μικρὸν ὄγ.
Τοιγαρὲν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, ποιηρῶν δὲ
πλείσιων ἐν ταῖς πόλεσι τὸ πάντα ἐπεχόντων, ἔχοντις τὰς τοι-
5 γέτες ἐμπιπλῶ περιέλαν, καὶ σαγηνεύομεν πρὸς αὐτῶν. ἘΡΜ.
Εἴτα πῶς ἐπειδὴν καλαίτωνται αὐτὲς, ἔσδικοι φεύγεις, ὥκ
εἰδὼς τὴν ὁδὸν; ΠΛΟΥΤ. Ὁξυδερκῆς τότε πῶς καὶ ἀριπτας
γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς Φυγῆς.

8. ἘΡΜ. Ἐτι δὴ μοι καὶ τῦτο ἀπόκειται, πῶς τυφλὸς
10 ὁν (εἰρήσεις γαρ) καὶ προσέτι πάχεδος καὶ βαρὺς ἐκ τοῦ σκε-
λοῦ τοσύτες ἐραστὰς ἔχοις, ὥστε πάντας ἀποβλέψειν εἰς σὲ,
καὶ τυχόντας μὲν εὐδαιμονεῖν οἵσθαι· εἰ δὲ ἀπούχοιεν,
ἔκ ανέχεσθαι ζῶντας; οἶδα γάν τινας ὥκ ὀλίγας αὐτῶν ὅταν
σὺ δυσέρωτας ὄντας, ὡς τε καὶ εἰς * βαθυκότεα πόντον Φέρου-
15 τες, ἔξιψαν αὐτὲς, καὶ * πειρῶν καὶ ἡλιβάτων, ὑπερο-
ρᾶσθαι νομίζοντες ὑπὸ σῆ. ὅτι περ ὅδε τὸν ἀρχὴν ἐάνεις
αὐτὲς. Πλὴν ἀλλὰ καὶ σὺ ἀν, εὖ οἶδα, ὅτι ὁμολογήσεις
(εἰ τι ξυνίης σεαυτὲ) κορυβαντιάν αὐτὲς, ἐρωμένω τοιάτῳ
ἐπιμεμρότας. ΠΛΟΥΤ. Οἵσι γαρ τοιάτον, οἵσος εἰμι,
20 ὄρασθαι αὐτοῖς. Χαλὸν η τυφλὸν, η σσα ἀλλα μοι πρό-
στησιν; ἘΡΜ. Ἀλλὰ πῶς, ὡς Πλούτε, εἰ μὴ τυφλοὶ καὶ
αὐτοὶ πάντες εἰσί; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὡς ἄριστοι ἀλλ'
η ἄγνοια καὶ η ἀπάτη, αἴτιος τοῦ πάντας τὰ πάντα,
ἐπισκιάζων αὐτὲς. Ἐτι δὲ καὶ αὐτὸς ὡς μὴ πάντα πασιν
25 ἀμορφοῖς εἴην, προσπεῖον περινέμεινθε ἐρασμιώταλον, διά-
χρευσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς. ἐνιγγάνω αὐ-
τοῖς. Οἱ δὲ αὐτοπρέσωπον οἰόμενοι ὁρῶν τὸ καλλιθεα, ἐρῶσι
καὶ ἀπόλληται μὴ ἐνιγγάνωντες. Ως εἰ γέ τις αὐτοῖς ὅλοι
πασιγυμνώσας, ἐπέδειξε με, δῆλον ὡς παλεγίνωσκον ἂν αὐ-
30 τῶν ἀμελευάτλονται τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράσων καὶ
ἀμόρφων πραγμάτων. ἘΡΜ. Τί δέ, ὅτι ἐν αὐτῷ ηδη τῷ

‡ χρῆμα] A good Man.

* βαθυκότεα πόντον —

& πειρῶν καὶ ἡλιβάτων.]

These are Poetical Expressions,
taken out of the following Dis-
tich of *Theognis. Faber.*

“Η (Πενίαν, scil.) δὴ χρὴ

φεύγοιτα καὶ εἰς βαθυκότεα
πόντον

Ρίψειν, καὶ πειρῶν, Κυρὶ,
κατ' ἡλιβάτων.

See the same, in *Plut. περὶ
Στωικ. ἐναντ.*

† τὴν ἀρχὴν.] Put adver-
bially, and signifies “a prin-
ciple,” or, “ ante omnia.”
Steph.

τολμεῖν γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸν περιθέμενοι, ἔτι
ἰξασταῖσι; καὶ τὴν τις ἀφαιρῆται αὐτὸς, θάτιον ἀντὶ τὴν
κιφαλὴν ἡ τὸ προσωπεῖον * πρόσωπο. Οὐ γὰρ δὲ καὶ τό-
τε ἀγνοεῖν εἰκὸς αὐτὸς ὡς ἐπίχειρος ἡ εὐμορφία ἐστίν,
ἔδοδε τὰ πάντα ὄρῶνταις. ΠΛΟΥΤ. Οὐκ ὅλη γα, ὡς Ἐρ- 5
μῆ, καὶ πρὸς τὸ πρόσωπον συναγωνίζεται. ἘΡΜ. Τὰ ποια;
ΠΛΟΥΤ. Ἐπειδήν τις ἐνυχάν τὸ πρώτον αἰσθατόσας τὴν
Θύραν εἰσδέχεται με, συμπαρεισέρχεται με! ἐμὲ λαθὼν ὁ
τύφων, καὶ ηὔστα, ηὔμεγαλαυχία, καὶ ηὔμαλακία, καὶ
υἱότης, καὶ ἀστάτη, καὶ ἄλλα ἄτα πυρία. Ὅτῳ δὴ τύτων 10
αἰσθάντων καταληφθεῖς τὴν ψυχὴν, θαυμάζει τε τὰς θαυ-
μαστὰ, καὶ ὄργυσται τῶν φευκῶν, διὰ τὸν πάνταν ἐκείνων
παλέρα τῶν εἰσιληλυθότων κακῶν διέθητε, δορυφορεύμενον
ὑπὸ αὐτῶν καὶ πάντα πρότερον πάθος ἀν, καὶ ἐμὲ προσδασ-
ιπομείνετεν ἀν.

15

9. ἘΡΜ. Ως δὲ λεῦθεν εἶ, ὡς Πλεῦτε, καὶ ὄλισθηρὸς, καὶ
δυσκαδεκτίθεν, καὶ διαφυκτικός, ἀδεμίαν αἰσθατὴν παρεχό-
μενθενεῖσαν, ἀλλ' ἀσπερ εὐχέλεις, ἢ οἱ ὄφεις, διὰ τῶν
δακτύλων δραπετεύεται, ἐκ οίδα οὐσιῶς: η πενία ἐμπαλιν
ἐξαδηνει τε καὶ οὐλαβής, καὶ μυρία τὰ ἄγκιστρα ἐκπεφυκότα 20
ἐξ ἀπανθίθεν τὴν σώματος ἵχεται, ὡς πλησιάσαις εὐθὺς
ἐχεισθαι, καὶ μὴ ἔχειν ἔσθιας ἀπολυθῆναι.—Αλλὰ μηταξὸν
ἡδη φλυαρεύντας ημᾶς πραγματεύμενον διελαθε. ΠΛΟΥΤ.
Τὸ ποιον; ἘΡΜ. "Οτι τὸν θησαυρὸν ἐκ ἐπηγαγόμενα,
ἴωσερ ἔδει μάλιστα. ΠΛΟΥΤ. Θαέξει τύτων γε ἐνεκά" ἐν 25
τῇ γῇ αὐτόν καταλείπων † ἀνέρχομαι παρεῖν μάς, ἐπι-
σκηνῆσας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ
μηδενί, ην μὴ ἐμὲ ἀκάστη βούσαιος. ἘΡΜ. Οἰκεῖν ἐπι-

* πρόσωπο] The third Person plural of the second Aorist of the middle Voice, from προίημι, “projicio,” Poeticè pro πρόσωπο. The second Aorist, from προίημι, is πρόσοι; thence is the second Aorist of the Middle Voice, προέμην; Imperat. πρόσοι; Optat. προείμην, whose third Person plural is πρόσωπο, nob to be found in Lexicons.

ἡ κάμη τέθηπε.] Translated, “& me stupet;” in which, *m.* is the Accusative Case. So Virgil:

“Pars stupet innuptæ donum
“exitiale Minervæ.”

In which Sense *Stupeo* signifies, “to admire-to-Astonishment.”

† ανέρχομαι.] The MS. hath ασὶ before ανέρχομαι. Faber.

Εαὐτομεν ὥδη τῆς Ἀθηνᾶς. Καὶ μοι ἵππος ἰχόμενος τῆς χλαμύδος, ἄχεις ἀν τρὸς τὴν ἴσχαλιάν αφίκωμαι.
ΠΛΟΥΤ. Εὖ τοιεῖς, ὁ Ἐρμῆ, χειραγωγῶν, ἵπποι ἦ γε
 ἀπολίπτης με, Ι. Υπιερβόλω τάχα ἡ Κλέωνι ἐμπεσθείας
 5 περινοσῶν. Ἀλλὰ τις ὁ ψόφος ὅτος ἐστι, καθάπερ σιδηρή
 πρὸς λιθού; ἘΡΜ. Ὁ Τίμων ὁτισὶ σκαπτεὶς πλησίον,
 ὄρεισὶ καὶ ὑπόλιθον γύδιον.—Παταί, καὶ ἡ πονία παρίσι,
 καὶ ὁ πόνος ἐκεῖνος, καὶ ἡ καρπερία, καὶ ἡ σοφία, καὶ ἡ αἰδεῖα,
 καὶ ὁ τοιωτος ὄχλος τῶν ὑπὸ τῷ λιμῷ ταπεινών ἀπάντων,
 10 πολοὺς ἀμέντους τῶν σῶν δορυφόρων. **ΠΛΟΥΤ.** Τί ἔντε
 ἀπαλλατθέμεθα, ὁ Ἐρμῆ, τὴν ταχίστην; εἰ γάρ ἀν τι
 τῆμεις δράσαιμεν ἀξιόλογον πρὸς ἄνδρα, ὑπὸ τηλικύτην γρα-
 τοπέδην περιεσχημένον. ἘΡΜ. "Αλλως ἔδοξε τῷ Διὶ. Μὴ
 ἀποδειλιώμεν ὁν.

15. **ΙΟ. ΠΕΝΙΑ.** Ποι τὴτον ἀπάγεις, ὁ Ἀργυρόπολις,
 χειραγωγῶν; ἘΡΜ. Ἐπὶ τάλαι τὸν Τίμωνα ἡ πέμφθημεν
 ὑπὸ τῷ Διός. **ΠΕΝ.** Νῦν ὁ Πλεύτος ἵππος Τίμωνα, ὅπότε
 αὐτὸν ἴγαν κακῶς ἴχωντα ὑπὲτη τῆς τρυφῆς παραλαβεῖσκε,
 τεῖσιστι παραδεῖσα, τὴν σοφίαν καὶ τῷ πόνῳ, γενναῖον ἄνδρα
 20 καὶ πολλῷ ἄξιον ἀπίδειξα; Στοις ἄρα εὐκαλαφρόντιος ὑμίν,
 η Πενία δοκεῖ, καὶ εὐαδικηθεῖς, ὀσθ' ὁ μόνος κλῆμα ἔχοι,
 αἴφαιρεῖσθε με ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένων, οἵ τις
 ὁ Πλεύτος παραλαβὼν αὐτὸν ὑέρει καὶ τύφῳ ἐγχειρίσας
 (ὅμοιον τῷ παλαιῷ) μαλθακὸν, καὶ ἀγενῆ, καὶ ἀνόητον ἀπο-
 25 φῆνας, ἀποδῶ πάλιν ἴμοις* ἔάκος ὥδη γεγενημένον; ἘΡΜ.
 "Ἐδοξει ταῦτα, ὁ Πονία, τῷ Διὶ. **ΠΕΝ.** Ἀπέρχομαι.—
 Καὶ ὑμεῖς δι, ὁ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολυθεῖτε
 μοι. Οὗτος δὲ τάχα εἰσίσται, οἵστι με ὅστιν ἀπολεῖψῃ,
 ἀγαθὴν συνεργὸν, καὶ διδάσκαλον τῷ ἀρίστων, ἡ συνὼν ὑγι-
 30 εινὸς μὲν τὸ σῶμα, ἱέξωμένος δὲ τὴν γνώμην διετέλεσον, αἰ-
 δρὸς βίον ζῶν, καὶ τὸ πρὸς αὐτὸν ἀποβλίπτων, τὰ δὲ περιττὰ
 καὶ πολλὰ ταῦτα, ὀσπερ ἐστιν, ἀλλότρια ὑπολαμβάνων.
ἘΡΜ. Ἀπέρχονται ημεῖς δὲ προσιωμεν αὐτῷ.

11. **ΤΙΜ.** Τίνεις ἐστι, ὁ κατάραλος; ή τὶ βελόμενοι διέρρε-

† "Υπιερβόλω ἡ Κλέων.]
 Some Scoundrels. See Ariosto.
 in Pace. Faber.

* ἔάκος.] A Metaphor,
 from one who borrows a new
 Coat, and returns it quite worn.
 Fab.

† πρὸς αὐτὸν ἀποβλέπων.]
 " Looking toward himself,"
 that is, *se king his Happiness in
 nothing but himself.*

—Nec te quæfueris. extra.
 Persius.

ζεῖτε,

ἔχετε ἄνδρας ἐγγάτην καὶ μισθοφόρους ἐνοχλήσοντες; ἀλλ' εἰ
χαίροντες ἄποινεις μισθοὶ τῶντες δῆμος· ἐγὼ γὰρ οὐμάς αὐ-
τίκα μάλα βάλλων τοῖς βάλοις καὶ τοῖς λιθοῖς συντρίψω.
ΕΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ βάλης· εἰ γὰρ ἀνθρώπος
ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἐρμῆς εἰμί, θάτο δὲ ὁ Πλάτων. 5
Ἐπειμψεῖ δὲ ὁ Ζεὺς, ἐπακέστας τῶν εὔχῶν. "Οὐτοις ἀγαθῇ
τύχῃ δέχεται τὸν ὅλον, ἀποστὰς τῶν πάνων. ΤΙΜ. Καὶ
οὐμεῖς οἱ μάζεσθε ἥδη, καίτοι θεοὶ ὄντες, ὡς φατέ. Πάν-
τας γὰρ ἄμας καὶ θεοὶ καὶ ἀνθρώποις μισθῶ. Τύλοιν δὲ τὸν
τυφλὸν, ὃς τις ἀνήρ, καὶ ἐπιβρίψειν μοι δοκῶ τὴν δίκελλη. 10
ΠΛΟΥΤ. Ἀπίστειν, ὦ Ερμῆ, ωρὸς τὸν Διός (μελαγχο-
λῶν γὰρ ἐστὶν ἀνθρώπῳ εἰ μετρίως μοι δοκεῖ) μή τι κακὸν
ἀπέλθω προσλαβάνων. ΕΡΜ. † Μηδὲν σκαιόν, ὦ Τίμων·
ἀλλὰ τὸ πάντα ἄγριον καὶ τραχὺ καταβαλῶν, προσθεντας
τῷ χειρὶ λάμβανε τὴν ἀγαθὴν τύχην, καὶ πλέτου πάλιν, 15
καὶ ἴσθι Ἀθηναῖν! * τὰ πρῶτα, καὶ ὑπερόρα τῶν ἀχαρίστων
ἴκεινων μόνος αὐτὸς εὐδαιμονῶν. ΤΙΜ. Οὐδὲν ὑμῶν δειμαί,
μηδὲν ἐνοχλεῖτε μοι, ικανὸς εἰμοὶ πλάτων ἢ δίκελλα, τὰ δ'
ἄλλα εὐδαιμονίεστος εἰμί, μηδενός μοι πλησιάζοις.
ΕΡΜ. Οὕτως ὅταν ἀπάνθρωπος;

20

Τὸν δὲ φέρων διεῖ μῦθον ἀπηνία τε κρατερόν τε.
Καὶ μὴν εἰκὸς ἡ μισάνθρωπος μὲν εἶναι σι, τοσαῦτα ὑπ'
αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς, θάτως ἐπι-
μιλευμένων σὺ τῶν θεῶν. ΤΙΜ. Αλλὰ σοὶ μὲν, ὦ Ερμῆ,
καὶ τῷ Διῷ πλείστη χάρις τῆς ἐπιμελείας, τυτοὶ δὲ τὸν 25
Πλῦτον ὡς ἀνάβοιμι. ΕΡΜ. Τί δῆ; ΤΙΜ. "Οτι καὶ
πάλαι μυρίων κακῶν μοι αἴτιος ἔτος κατέγη, κόλαξί τε
παραδόθες, καὶ ἐπιβύλλες ἐπιαγαγὼν, καὶ μῆσος ἐπιγείρας, καὶ
ἥδυπαθεῖσα διαφθείρας, καὶ ἐπιφθονον ἀποφῆτας, τέλος δέ,
ἀφων καταλυπὼν, οὐτος ἀπίστως καὶ προδότης. "Η βελτίστη 30
δὲ πενία πόνοις με τοῖς αἰδρικωτάτοις καταγυμνάσασα, καὶ
ἥ μετ' ἀληθείας καὶ παρέργας προσομιλεῖσα, τάπι αἴρα-

† Μηδὲν σκαιόν.] "Nihil finistrum;" that is [as we
are wont to say, in Eng'ish] "Nothing unlucky," i. e.
"rashly violent," good Timon.

* τὰ πρῶτα.] "Interdum
verò dicitur aliquis esse τὰ
"πρῶτα, i. e. princeps."

St. ph.

§ μετ' αληθείας καὶ παρ-
έργας.] "With Truth and
Freedom." That is, like
a Friend, who speaks nothing
but Truth, and that with full
Freedom; and is, therefore, void
of Falshood and Flattery.

καῖσα κάμνοντις παρεῖχε, καὶ τὸν πολλῶν ἔκεινων καταφρονεῖν ἐπιδένειν, ἐξ αὐτῷ ἐμὲ τὰς ἐλπίδας αἰπαρτήσασά μοι τὴ βίον, καὶ δεῖξασα ὡς τις ἦν ὁ πλευτός ἐμός, διὸ οὐτε κόλαξ θαυμεύων, οὐτε συκοφάντης φοβῶν, οὐδὲ παρεξ-
5 νιθεῖς, οὐκ ἐκκλησιαστὸς ψυφοφορήσας, οὐ τύραννος επι-
βολεύσας αἴφελοσθαῖς δύναις^τ ἄν. Ἐξώμενος τοιγαρέντος πό-
τῶν τόγων, τύλοις τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενος, οὐδὲν
δρῶν τὸν ἐν ἀγρῷ κακὸν, ικανὰ καὶ διαρκῆ ἔχω τὰ ἀλφίλα
παρὰ τῆς δικελλῆς. "Ωσε παλινδρομῷ ἀπεδι. ὁ Ερμῆ,
ΙΟΤὸν Πλεύτον αἴπαγαγὼ τῷ Διὶ. Ἐμοὶ δὲ ταῦτα ικατὸν ἦν
πάντας αἰθρώπους * ἱβηδὸν οἱράζειν ποιῶσαν. ἘΡΜ.
Μηδαμᾶς,

‡ τὸν πολλῶν ἔκεινων.] I have followed Erasmus, in rendering πολλῶν, "vulgaria;" as I have also done, in rendering πολλά, pag. 146. lin. 32. But Faber says, that Erasmus is mistaken: That, indeed, οἱ πολλοὶ, frequently, signifies, "vulgaris," but that the Usage of the Greek Tongue will not allow τὰ πολλὰ to signify "vulgaria." And he, therefore, renders πολλῶν ἔκεινων, here, "tot illa," I think, he is in the Right; for I could not, after much Enquiry, find, that πολλά, ever, signified "vulgaria."

* ἱβηδὸν.] Stephanus says, that ἱβηδὸν is taken in the same Manner as "viritudinē," in Latin; that is, that it signifies καθ' ἱβῶντας (as is said κατ' ἄνδρας) "per totam pubem," or, "complectendo totam pu-
" bem;" and, then, he quotes these Words of Herodotus: Συβάριος γὰρ ἀλεύσης Μι-
λήσιος πάντες ἱβηδὸν αἰπει-
ραντο τὰς κοφάλας. Now, as
κατ' ἄνδρας signifies "viri-

" tim, "or, per singulos viros," καθ' ἱβῶντας, too, being a parallel Expression, must, strictly, signify "per singulos pubes-
" res, sive pubescentes." And,
as καθ' ἱβῶντας, thus taken,
is laid down, as strictly explanatory of ἱβηδὸν, therefore,
ἱβηδὸν, too, must signify "per
" singulos puberes." But yet,
after all, this cannot be either
Herodotus's, or Lucian's Meaning:
For how could "all the
" Milesians" cut off their Hair,
Youth by Youth, as if they had all
been nothing but Youths? Or,
how, in this Place, could "all
"Men" bewail, Youth by Youth,
as if Mankind consisted of no-
thing but Striplings? Hence, it
is evident, that, though ἱβηδὸν,
strictly and properly, signifies
"per singulos pubescentes,"
yet it must, both in that Place
of Herodotus, and in this of
Lucian, be understood, in an
extensive Sense, as if one Sort
of Age were put for every Age,
in general, and, therefore, must
signify "uniuscujusque aetatis."
At least, Timon could not,
possibly, mean less, no more
than "all the Milesians" could
be shorn, "Youth by Youth."
Stephanus

Μηδαμῆς, ὡς γαδὴ (ότι γάρ πάλις εἰσὶν * ἐπιτήδειοι πρὸς οἰμώγυν) ἀλλ' ἕα τὰ ὄργανα ταῦτα, καὶ μειρακιώδη, καὶ τὸν Πλεύτον παράλαβε, † ὅτε ἀπόβλητά εἴσι τὰ δῶρα τὰ παρὰ τὸν Διός.

12. ΠΛΟΥΤ. Βέλτι, ὡς Τίμων, δικαιολογήσομαι πρός σε, ἡ χαλεπάνινη μοι λέγοντι; ΤΙΜ. Δέγε, μὴ μικρὰ μέν τοι, μὴ δὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπίτριπτοι ἔπιτορεις, ἀνέξομαι γάρ σε ὀλίγα λίγοντα, διὰ τὸν Ἐρμῆν τυτονί. ΠΛΟΥΤ. Ἐχεῖν μέν τοι ἴσως § καὶ μικρὰ εἰπεῖν ὅτῳ πολλὰ ὑπό σε κατηγορηθέντα· ὅμως δὲ ὅρα, εἴ τις οὐ, ὡς Φῆς, ἡδικηκα, ὃς τῶν μὲν ἡδιστῶν αἰπάντων αἰτίος τοις κατέτην, καὶ τιμῆς καὶ προϊδρίας, καὶ τις ἄλλης τρυφῆς. Περίβλεπτος δὲ τοις καὶ ἀοιδίμος δὲ ἐμὲ ἡσθα, καὶ περισπεδεῖσος. Εἰ δέ τι χαλεπὸν ἐγ τῶν κολάκων πέπονθας, αἰσιτίος ἐγώ σοι· μᾶλλον δὲ αὐτὸς ἡδικηματος 15 τῦτο ὑπό σε, διότο με ὅτως αἰτίως || ὑπίβαλλες ἀνδράσι καλαράτοις, ἰστανθοι καὶ κατηγορίεσύνσι, καὶ πάλια τρόπου ἐπίβαλισύνσι μοι. — Καὶ τὸ γε τιλευτικὸν ἔφησθα, ὡς προδέδωκά σε, τάνατοις δὲ αὐτὸς ἴγκαλεσαιμί τοις πάλια τρόπου ἀπιλασθεῖς ὑπὸ σε, καὶ ἐπὶ κεφαλὴν ἴξενθεὶς τῇς 20 οἰκίας. Τοιγαρεν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφθίρεαν § ἡ τιμιωτάτη σοις Πενία περιτέθεικεν. "Πέρι μάρτιν δὲ Ἐρμῆς ὑποστὶ, πῶς ἱκέτευον τὸν Δία || μηδ' ἡκειν παρά σε, ὅτῳ πυρμενῶς μοις προστηγμένον. ΕΡΜ. Ἀλλὰ τοῦ δρᾶς, ὡς Πλεύτη, οἵος ἡδὸν γιγενήσαι; Ὅτι θαρρῶν ξυν 25 διάτριβε αὐτῷ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσαις γάρ ἴμενοσαντί σοι.

S'ep̄kanus, indeed, says, but without insisting much upon it, that ἡβηδὸν is taken, in the same Manner, as the Adverb παγῆμαι, which signifies “universum populum complecten-“do,” or “in universum.”—I know no Reason, why Erasmus should render it, “ab ine-“unte etate.”

* ἐπιτήδειος.] *Idonei*, or, *habiles*; by which, is, here, meant, *naturally fitted*, or, *disposed*.

+ ὅτε ἀπόβλητά.]

Οὐ τοις αἰπόβλητ' εἰς θεᾶς
ἐρικυδεα δῦρα. *H. m.*

† καὶ μικρὰ.] *Timon's Word repeated.*

|| ὑπίβαλλες.] A Metaphor, from *prostituting* young Women. *Faber.*

§ ἡ τιμιωτάτη Πενία.]
The right honourable Mrs. Poverty.

|| μηδ'.] The MS. hath it better μήδιδ'. *Faber.*

13. ΤΙΜΟΣ Πειρέον, ὁ Ἐρρῆ, καὶ αὐθις ταλαιπτέον. Τί γὰρ ἀν κατάδος τις, ὅπόταν οἱ θεοὶ βιάζοντο; ταλὴν ὅρα γε, εἰς οἴκα με πραγματεῖ ἐμβαλεῖς τὸν κακοδείμονα ὃς ἄχρι νῦν εὑδαιμονέστατα δράγων, χευσὸν ἄφων τοσύτον λήγοντας, τὸ δέντρον ἀδικησάς, καὶ τοσάντας φρονίδας αἰναδέξομαι. ΕΡΜ. Τηρόηθι, ὁ Τίμων, διέ ἔμε, καὶ εἰ χαλεπόν τέτο, καὶ θεοῖσιν ἐγιν, ὅπως οἱ κόλασκες ἐκεῖνοι διαρρέαγωσιν ὑπὸ τῆς φθόνου ἐγώ δὲ || ὑπέρ τὴν Αἴτνην ἐς τὸν θραύσον αἰναπτήσομαι. ΠΛΟΥΤ. Ο μὲν αἰπελήλυθεν, ὡς δοκεῖ πεκμασίζομαι γάρ τῇ εἰρετίᾳ τῶν πλερῶν. Σὺ δέ αὐτὸν περιμενεῖς αἰσπερώφω γάρ σοι τὸν θησαυρὸν αἰπελθῶν· μοᾶλλον δὲ παῖς. Σέ φημι, θησαυρὴ χρυσός, ὑπάκευτον Τίμωνα τητῶ, καὶ πάρεστι σεαυτὸν αἰνελέσθας. Σκάπτε, ὁ Τίμων, * βαθεῖας καταφέρων, ἐγώ δὲ ὑμῖν + ὑποσή-
51 σομας.

[τὸ δέντρον ἀδικησάς.] That is, having done nothing to deserve this Curse, of being again enriched.

|| ὑπέρ τὴν Αἴτνην.] He returns to Heaven, by the Way of *Aetna*, because *Jupiter* had ordered him to bring up the *Cylopes* from thence, to mend his Thunderbolts. See above, Paragraph 5, at the End.

* βαθεῖας καταφέρων.] Erasmus hath rendered *βαθεῖας* “altius,” I know not why; nor do I know any such Adverb as *βαθεῖας*, *βαθέως* being the only immediate one from *βαθύς*. I must own, I know not, what Sort of a Word *βαθεῖας* is, and, therefore, cannot help thinking, that *Lucian* wrote it *βαθέως*. — *καταφέρων* is, here, the same as *καταφέρων*, “deorsum impingens;” as appears, from *Stephanus’s Account* of the Verb *καταφέρω*.

+ ὑποσήσομαι.] Thomas Magister (according to *Stephanus*) takes *ὑποσήσομαι*, in this

Place, to be the same as *ὑποχωρήσω*, signifying, “clam-“dicedam.” But I think, he should, at the same Time, have shewn us, how the Dative *ὑμῖν* can signify, “a vobis.” — He, otherwise, interprets the Verb *ὑφίσταμαι*, by *κρυψίως* *ἴσα-μαι*, which would make tolerable Sense, here, by *Plutus’s* Saying, “I will stand by you, “so as to be invisible;” I say, this would be tolerable Sense, did not *Plutus* tell *Timon*, in the Word *ἀπελθῶν*, just above, that he would go off; which he could not well do, and stand privately by, at the same Time. For these Reasons, I cannot but conclude that *Lucian* writ it, *ὑμῶν αἰποσήσομαι*, “a vobis “digrediar,” agreeably to *ἀπελθῶν*, above. And, thus, doth the other *Translatis*, by *Erasmus*, render it; so that, most probably, *Erasmus* found the Text, *ὑμῶν αἰποσήσομαι*.

14. TIM. "Ἄγε δὴ, ὁ Δίκελλας" εῦν μοι ἐπίξωσον σταυ-
τὴν, καὶ μὴ κάμης ἐκ τῆς βάθεις τὸν θησαυρὸν ἐς τόμφαινες
προκαλεμένη.—ΩΣ Ζεῦ τεράστιε, καὶ φίλος τοῦ Κορύβαντος; καὶ
“Ερμῆ κερδῶν, πόθεν χρυσίον τοσύτον; ἥπαρ ὅναρ ταῦτά ἔστι;
δίδια γὰν, μὴ ἀνθρακας εὔρω ἀνεγέρμενος.” Ἀλλὰ μὴν 5
χρυσίον ἔστιν ἐπίσημον, ὑπέρυθρον, Βαρύ, καὶ τὴν πρό-
σοψιν * ὑπερηδίσον. ὩΣ χρυσὲ, δεξίωμα καλλιτον βρο-
τοῖς. “† Αἰθόμενον γὰρ τῷρ ἄτε διαπρέπεις καὶ νύκτωρ
“καὶ μεθ’ οὐμέραν.” Ἐλθὲ, ὁ φίλτατος, καὶ ἐρασμιώτατος. Νῦν
πειθομάι γε καὶ Δία ποτὲ γενέσθατο ἡ χρυσὸν. Τίς γὰρ δέκα 10
ἄντι παρθένος αναπεπλαμένοις τοῖς κολποῖς ὑποδέξαιο ὅτα
καλὸν ἔραστὸν διὰ τῆς τέγης καταξέρεισι; ὁ Μίδας, καὶ Κροῖ-
σε, καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς ὅδεν ἔξει ὅτε πρὸς
Τίμωνα καὶ τὸν Τίμωνος πλέτον, ὡς γε ὅδε βασιλεὺς ὁ Περ-
σῶν ἴσθι. ὩΣ δίκελλας, καὶ φίλτατε διφθέρα, ὑμᾶς μὲν τῷ 15
¶ Πανὶ τέτω ἀναθεῖνας καλὸν. Αὐτὸς δὲ ὅδη πᾶσαν πρι-
άμενος τὴν ἰσχαλίαν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ
θησαυρῷ μόνῳ ἐμοὶ ἵκανος ἐνδιαιτᾶσθαι, τὸν αὐτὸν § καὶ

‡ Κορύβαντος.] These Priests of *Rhea* were Enthusiasts, who, at their Solemnities, danced in Armour, and, with the mixed Uproar of Piping, Drumming, and Shouting, raised a great Astonishment in the Minds of the Spectators. Steph. Perhaps, then, it was usual with such Persons, upon any extraordinary Surprise, to cry out, ὁ Κορύβαντος; and that, thence, it became a common Exclamation, in the Mouths of such as were struck with any sudden Astonishment.

* ὑπερηδίσον.] When Mr. Locke was reckoning up the Qualities of Gold, such as, fusible, malleable, ductile, &c. he forgot this of ὑπερηδίσον; which Omission a tolerable Miser would never pardon.

† Αἰθόμενον, &c.] These Words are taken from the first

Ode of *Pindar*, which begins thus:

“Αριστον μὲν ὕδωρ· ὁ δὲ
Χειροςός, αἰθόμενον τῷρ
“Ἄτε διαπρέπεις νυ-
Κτὶ, μεγάνορος ἔξοχα
πλέτε.

In the Version thus:

*Optima quidem est aqua; sed
Aurum, ardens ignis
Velut, excellit no-
Et superbitas supra divitias.*

‡ χρυσὸν.] As when he courted *Danae*.

¶ Πανὶ τέτω.] “To Pan here.” It is supposed, that some Temple, or Statue, of Pan stood near him, to which Rural Deity he offers up his Rustic Implements.

§ καὶ τάφον.] “As a Sepulchre also,” that is, “as well as he, before, had it for a House.”

τάφον

τάφοις ἀποθανὼν ἔξειν μοι δοκῶ.—Διεδόχθω δὲ ταῦτα, καὶ νεομοθετήσθω τῷρες τὸν ἐπίλοιπον βίον, ἀμεξία τῷρες ἀπαιτίας, καὶ ἄγνωσία, καὶ ὑπεροψία. Φίλος δὲ ἡ ξένος, ἡ ἐταιρεῖα, ἡ * ἐλέφη βωμὸς, ὑθλῷ τολνός καὶ τὸ οἰκλεῖρος δαχρύοντα, ἡ ἱπικυρῆσσας δεομένω, ταραχομία καὶ καταλυσίς τῶν ἔθων. Μονύρης δὲ ἡ διαιτα, καθάπτει τοῖς λύκοις, καὶ φίλῳ εἰς Τίμωνος οἱ δὲ ἄλλοι τάντας ἐχθροὶ καὶ ἵπιβλοι, καὶ τὸ τροσομιλῆσσας τινι αὐτῶν μίασμα. Καὶ εἰ τινα ἴδω μόνον, ἀποφράς ἡ ἡμέρα. Καὶ ὅλως ἀνδριάντων λιθινῶν ἡ 10 χαλκῶν μηδὲν ἥμιν διαφερέτωσαν, καὶ τὰ μήτε κήρυκα δεκάρια ταχέος αὐτῶν, μήτε σπονδὰς σπειδώμενα, ταῦτα δὲ ἐρημίας δὲ ὄρθρος ἔστω τρόπος αὐτὰς. Φυλέται δὲ, καὶ Φράτορες, καὶ δημόται, καὶ ἡ ταττρίς αὐτὴν, Φυχρὰ καὶ ἀνωφελῆ ὄντα, καὶ ἀνοτάτων ἀνδρῶν φιλοτιμήσατα. Πληντείτω δὲ Τίμων μόνος, καὶ ὑπερορίτων ἀπάλιν, καὶ τρυφάτω μόνος καθ' ἑαυτὸν κολακείας καὶ ἐπαίνων φορεικῶν ἀπτηλαιγυμένος. Καὶ θεοῖς θυέτω, καὶ || εὐώχείτω, μόνος ἑαυτῷ γείτων καὶ ὄμορθος, ἐκσείων * τῶν ἄλλων. Καὶ ἀπαξὶ ἑαυτὸν δεξιώσασθαι δεδόχθω, ἢν δέν ἀποθανεῖν, ἡ αὐτῷ τοῦτον σέφανον ἐπενεγκεῖν. 15 20 καὶ ὄνομα μὲν ἔστω ὁ ΜΙΣΑΝΘΡΩΠΟΣ ὑδιγον. Τὰ τρόπα δὲ γυναικομαχα, δυσκολία, καὶ τραχύτης, σκαιότης, καὶ ὄργη, καὶ ἀπανθρωπία. Εἰ δέ τινα ἴδοιμε ἐν τοις διαφθειρόμενον

* * ἐλέφη βωμὸς.] Altars, among the Heathens, were Places of Protection to such as fled to them.

— *Hec Ara tuebitur omnes.*

Virg.

+ μήτε κήρυκα, &c.] The Meaning is, that he will remain in a constant State of War with Mankind: For Peace was, usually, made, among the Grecians, by sending the κήρυκες, or Heralds, to propose it, and by making Libations to the Gods, that they might ratify it. See II. iii.

† ἡ ἐρεμία.] He would have a whole Desert between him and Mankind; so that the Bounds should not be, any thing,

so thin as a Wall, an Hedge, or the like.

|| εὐώχείτω.] Lege εὐωχεῖσθω. Nam εὐωχίω significat, "aliquem convivio accipere," re, "εὐωχεῖσθαι autem, "epulari." Error turpisissimus. Faber.

* τῶν ἄλλων.] I cannot account for this Genitive Case. Faber is, also, at a Loss about it, but conjectures, that ἐκσείων τῶν ἄλλων should be ἐκας ἡ τῶν ἄλλων; which may be true.

+ σέφανος ἐπενεγκεῖν.] Among the Grecians, Crowns of Laurel, Palm, Parsley, and, upon some Occasions, of Gold, were

θερόμενον καὶ σεινόντας οἰκείουσι, ωτίη καὶ ἐλαῖω κατασθινόντας. Καὶ ἦ τινα τὸ χειμῶνος ὁ πολαμὸς παρφέρη, οὐ δὲ τὰ, χειρας ὅργων αὐτιλαβεσθαι δέηται, αθεῖο καὶ τόπον ἐπὶ κεφαλὴν τὸ πιπλοῖχ, ὡς μηδὲ αναψυχας δυνηθεῖη ὅτῳ γαρ ἀν τὴν ἵσην ἀπολάσοιεν.—* Εἰσηγόσατο 5 τὸν νόμον Τίμων τὸ Ξεκατίδες Κολυτίενς. — † Επεψή-

were the Rewards of such as conquered at the Games, or served their Country, in Peace, or War. *Potter.*

Perhaps, then, *Timon*, here, intimates, that he will execute some *final Actions*, which shall deserve a *Crown*, but, that he will *present himself* with one.

Or, as he, here, talks of his *Death*, he, perhaps, more probably, means that *Crown*, which was wont to be offered to the *Deceased*, and with which their *σύλαι*, or *Sepulchral Pillars* were hung; as we learn from the *Dialogue of Charon*, where it is said, καὶ τεφάνησι τὰς λίθας.

If this be, as I am strongly persuaded it is, the Sense, here; observe, how *Timon* will do Impossibilities, out of *Spite to Mankind*. He will *crown* his own Sepulchre; after he is *dead*, rather than have it done by any *Human Creature*.

The following was *Timon's Epitaph*, written by himself: Ενδαδ' αποξένεις, Ψυχὴν βαρυδαίμονα κεῖμαι. Τένομα δ' εἰς τύσσοισθε, κακοὶ δὲ κακῶς απόλοισθε. *Faber.*

† πιπλοῦτα.] *Faber* has it, *βαντίζοντα*. I think, he justly finds Fault with *πιπλοῦτα*, because the Man in the Water

cannot well be said “to fall.” But, is not *βαντίζοντα*, applied to the same Man [as he has it] still worse, being an Active Participle? For, surely, the Man cannot be supposed “to sink himself” into the Water—it might, however, make Sense, if referred to *με*, which is understood, before *αδεῖν*; so that *Timon* might be the Person understood to be *βαντίζοντα*, “sinking the other” into the Water.

* Εἰσηγόσατο.] This Verb, strictly, signifies, “proposuit,” or, “Autor introduxit:” But I have rendered it, “rogavit,” in the Translation, because that was the Roman Expression, for *Proposing a Law* to be passed. The Romans termed the *Proposing a Law* to the People, “*Rogare*,” because he, who *proposed* it to them, did it, by asking these Questions, “*Vellit*,” *isne*, or, *Jubeatne*, *Quis*—“rites?”

† Ξεκατίδες.] “'Εχε-“ κρασίδος lege 'Εχεκα-“ τίδες. *Faber.*”—So it is, above, where *Mercury*, first, mentions *Timon* to *Jupiter*, and below, where *Demeas* reads the *Decree*.

† Επεψήφισε τὴν ἐκκλησία.] “Decretum concionis “confirmavit.” *Steph.*

Φιστε τὴν ἐκκλησία Τίμων ὁ αὐτός. εἰεν. Ταῦτα οἵμη διδόχθω, καὶ ἀδρεικῶς ἐμμένωμεν αὐτοῖς.

15. Πλὴν ἀλλὰ τοις τολλᾶ ἀν ἐποιοσάμην ἄπασι γνώριμα τῶν ταῦτα γενέσθαι, διότι ὑπερπλευτῶ, ἀγχόνη γαρ 5 ἀν τὸ ωράγμα γένοιο αὐτοῖς.—Καὶ τοι τί τῦτο; Φεῦ τὴν τάχας^τ παιλαχόθει συνθέσθι, κεκούμένους καὶ πιευσιώντες, εἰκαὶ οἶδα, θήν οὐφραντύμενοι τὴν χρυσίαν. Πότερον εἴ τις τὸν πάγον τῦτον ἀναβάς ἀπειλαυνω αὐτὲς τοῖς λίθοις || εἰς ὑπερδιξίων ἀκροσολιζόμενος, ἡ τόγε τοσῦτον παρανομόσο-
10 μεν εἰσάπαξ αὐτοῖς ὄμιλόσταντες, ὡς πλέον ἀντιώντο παροράμενοι; τῦτο οἵματα καὶ ἀμεινον, ὡς εἰ δεκάρια δεκάρια αὐτὰς, ἵποσάπτες. Φέρε οὖτο, τίς ὁ ωρῶτ^θ αὐτῶν ὄτος ἔτι; Γραθωνίδης ὁ κόλαξ, ὁ ωρῶν^{*} ἔρανον αἰτίασθι μοι ὅρίξας τὸν βρόχον, πιθεὶς ὅλες παρέ οἷοι τολλάκις ἐμημεκώς.
15' Άλλ' εὐγε ἐποίησεν ἀφικόμενος, οἰμαζεῖται γαρ πρὸ τῶν ἀλλῶν. ΓΝΑΘ. Οὐκ εἴω ἔλεγον, ὡς εἰκαὶ ἀμειλήσθαι Τίμων^θ ἀγαθὸς ἀνδρὸς οἱ Θεοὶ; χαῖρε Τίμων εὑμορφώτατε, καὶ οὐδεῖτο, καὶ συμπολικώτατε. ΤΙΜ. Νη καὶ σύ γε, ὡς Γραθωνίδη, γυπτῶν ἀπαντῶν βορώτατε, καὶ ἀνθρώπων ἐπιτριπτότατε.
20 ΓΝΑΘ. Αεὶ φιλοσκάμμαν σύ γε. Ἀλλὰ περ τὸ συμπόσιον; ὡς καινότι σοι φόρμα τῶν † νεοδιδάχλων διδυράμβων

|| εἰς ὑπερδιξίων.] "Τηρε-
δέξιος (τόπος being un-
derstood) signifies "a Place, where
" one stands so much *higher*
" than another, that he may
" lift his *Right-hand* over him,
" so as to give him the *heavier*
" Blow." And ὑπερδιξία, *wv*,
Neut. plur. (*χώρια* being un-
derstood) signifies "Places of
" such Advantage, as that
" Persons may, from them,
" lift their *Right-hands* over
" those below them." See
Steph.

* ἔρανος.] "Ἐρανος, from
ἔραω, *amo*, properly, signifies
" an Entertainment, where e-
" very one contributes his *Part*
" of the Expence, or his *Club*."
And, hence, it hath been used
to signify "a *Contribution*, or

" Part of a Contribution, to re-
lieve a Person in Want."
See Steph.

† νεοδιδάχλων διδυράμβων.]
"Dithyrambics" [which were
Songs in Praise of *Bacchus*]
" lately taught," that is, lately
" published." The Authors
of Plays, or Songs, among the
Grecians, were called διδάσ-
χαλοι, as κωμῳδοδιδάσκαλοι,
τραγῳδοδιδάσκαλοι, διδυ-
ραμβοδιδάσκαλοι. Horace u-
ses the same Manner of Express-
ion:

*Vcl qui Prætextos, vel qui do-
cuere Togatas.*

The Reason of the Expression
is, that the Authors taught the
Actors, or Singers, how to speak,
or sing, their Performances.

τὴν κομίζων. ΤΙΜ. Καὶ μήτε ἐλεγεῖαι γε ἀση μάλα περιπαθῶς. Τὸν δὲ ταύτη τὴν δικέλλην. ΓΝΑΘ. Τί τέτοιος παῖς; ὁ Τίμων; μαρτύρομαι, ὁ Ήράκλεις, οὐδὲ οὐδὲ, προκαλέμαι σι τραίματος ἡς Ἀριον πάγον. ΤΙΜ. Καὶ μήτε, αὐτὸς γε μικρόν ἐπιβραδύνεις, φόνος τάχα προκεκλήσης με. ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σὺ γε πάντας τὸ τραῦμα ἴασαι, μικρὸν ἐπιπάσας τὸ χειρίσιμον, διεῖς γάρ ισχαιμόν ἐγι τὸ φάρμακον. ΤΙΜ. "Ετι μένεις; ΓΝΑΘ. "Απιμι, σύ δὲ οὐχαιρέσσεις, οὕτω σκαπιὸς ἐκ χρητῆ γενόμενος.

16. Τίς οὗτος ἐγίνεται ὁ προσιών, ὁ ἀναφαλαλίας; ΦΙΛΙΑΣ 10 δης κολάκων ἀπάντων ὁ * βδελυράτατος. Οὗτος δὲ παρέ
ιμεν ἀγρὸν ὅλον λαβὼν, καὶ τὴν θυγατρὶν τὸ προίκα δύο τάλαιπα μισθῶν τὴν ἵπαντα, ὅποτε ἀσωτά με πάντων σιωπάντων μόνος ὑπερεπήνεσιν, ἐπομοσάμενος ὥδικώτερον εἶναι τῶν κύκνων, ἵπειδην νοσητὰ πρώτην εἶδε με, καὶ προσῆλθον 15 ἐπικερίας διόμενος, πληγαῖς ὁ γενναῖος προσινέτειν. ΦΙΛ. Ω τῆς ἀναισχυντίας, νῦν Τίμωνα γνωρίζεις; νῦν Γναθονίδης Φίλος καὶ συμπότης; τοιγαρῦν δίκαια πέπονθειν οὗτος ἀχάριστος ἄν. Ἡμεῖς δὲ οἱ πάλαι ξυνίθεις, καὶ ξυνέφησοι, καὶ δημόται, ὅμως μετριάζομεν, ὡς μὴ ἐπιποδᾶν δο- 20 κάμεν. Χαῖρε, ὁ δέσποδας, καὶ ὅπως τὰς μιαρὰς τετέτοις κόλακας φυλαξῃ, τὰς ἐπὶ τῆς τραπεζῆς μόνον, τὰ ἄλλα δὲ κοράκων ὕδειν διαφέροντας. Οὐκ ἔτι πιστεύει τὸν γοναῖδεν. Παντεῖς αχάριστοι καὶ πονηροί. Ἐγώ δὲ ταλαιπτός σοι κομίζων, ὡς ἔχοις πρὸς τὰ καλεπείγοντα χρῆσθαι, 25 καθ' ὅδον ἥδη πλησίον ἔκεισα, ὡς πλευτοῖς ὑπερριψυθεῖ τινὰ πλεύτον. "Ηκαν τοιγαρῦν ταῦτά σι γενθετήσων" καὶ τοι σύ γε οὕτω σοφὸς ἄν, ὕδειν Ἰωνας διηση τὸν παρέ
ιμεν

† ὑπὸ δικέλλη] Quod Latinè dicitur, "canere, vel saltare, ad tibiam, ad citharam," id Græcè est, ἀδειν, vel ὀρχεῖσθαι, ὑπὸ τοῖς αὐλοῖς, πὸ τὴν κιθαραν. Ita ridiculè, qui vertunt, "ab hoc doctus ligone." Faber.

This Sense, from this Consideration, seems just, and further deserves Acceptance, on Account of the Humour it expresses.

* βδελυράτατος.] Βδελυ-

ρὸς (a βδέω, "flatum ventris " emitto") impurus, or, *filth-cous*; "a dirty Fellow, who does not matter doing the filthiest Things before People's Faces." And hence, the Word hath signified, "quite impudent," or, "brazen." Steph.

† προίκα.] The Accusative Case singular of προίξ—ίξος, "dos a patre data filius." Steph.

λόγων,

λόγων, ὃς καὶ τῷ Νείρῳ τὸ δέον παραιέσσεται ἄν. **TIM.**
Ἐγει ταῦτα, ὁ Φιλιάδη. Πλὴν αλλὰ πρόσθι, ὡς καὶ σὲ
Φιλοφρονησαμένη τῇ δικέλλῃ. **ΦΙΔ.** Αἰθρωποι, κατίαγα
τὴ κρανίς ὑπὸ τῆς ἀχαρίγη, διότι τὰ συμφέροντα ἴνθεται
5 αὐτοῦ.

17. Ιδὲ τρίτῳ ἥτῳ ὁ ἔντωρ Δημέας προσέρχεται,
Ψήφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ συγένης ὑμέτερος εἴκας λέ-
γων. Οὗτῳ ἐκκαίδεκα παρέ οὐταῖς μιᾶς ἡμέρας
ἐκτισας τῇ πόλει (καλαδεδίκασο γὰρ, καὶ ἐδέδει ὡς ὀπο-
10 οὖδες) καὶ γὰρ ἐλεύσας ἐλυσαμην αὐτὸν, ἐπειδὴ πρῶντι ἔλαχε
τῇ * Ἐρεχθίδι φυλῆ διαιμέμεν τὸ τὸ θεωρικὸν, καὶ γὰρ προ-
σῆλθος αἰτῶν τὸ γιγνόμενον, ὡς ἐφη γνωρίζειν πολίτην οὐλα-
με. **ΔΗΜ.** Χαῖρε, ὁ Τίμων, τὸ μέγα ὑφελῷ τῇ γένει,
τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα τῆς Ἑλλάδο.
15 Καὶ μὴν παλαισ τὸ δῆμῳ ξυνειλεγμένῳ, καὶ αἱ ἡ βελαι
ἀμφότεραι πρεμένοις. Πρότερον δὲ ἀκιστον τὸ Ψήφισμα,
οὐ πέρ συ γεγαφα. “ ’ΕΠΕΙΔΗ’ Τίμων ὁ Ἐχεκρατίδε
“ Κολυτίενς. ἀνὴρ ς μόνον καλὸς καγαθὸς, αλλὰ καὶ σο-
“ φὸς, ὡς ὡς ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον
20 “ διαλειτεῖ τὰ ἄξια πράττων τῇ πόλει, νενίκησε δὲ πᾶς
“ καὶ παλιν, καὶ δέρμον ἐν Ὁλυμπίᾳ μιᾶς ἡμέρας, καὶ * τε-
λείω

* Ἐρεχθίδι.] Lege Aιγνίδι. Quippe Κόλυτίος erat δῆμος Φυλῆς Αιγνίδος, teste Harpocratone. Faber.

+ θεωρικὸν.] Θεωρικὸν (*χρῆμα* being understood) signified, “ Money paid out of the Treasury, for the *Aid* “ *mission of the poorer Citizens* “ *into the Theatre.*” Hence, it was used to signify “ Money “ *granted out of the Treasury,* “ *for the Relief of the Poor.*” See Potter and Steph.

† βελαι ἀμφότεραι.] That is not only the βελαι, or Senate of Five-hundred, of which I have spoken, in the Notes upon θεῶν Ἐκκλησία, but also the Court of Areopagus, which, for its great Dignity, as Dr. Potter

shews, was styled ἡ ἄνω βελαι, the Upper Senate, or Court.

This Court, held upon the Hill of Mars at Athens, and, thence, called Areopagus, consisted of fifty Judges, was the Supreme Court of Justice, and decided all Law Disputes, whether concerning Property, or Injuries done to Men in their Persons or Reputations, or Blasphemy against the Gods. So wise and upright were the Judges of this Tribunal, that it hath been asserted by Demosthenes, that they had not, from the Time of their Institution, down to his Days, made one, unjust Decree. Potter.

* τελείω ἄγματι.] Stephanus shews, that the Greeks distinguished their Horses into the ἄβολος

“Λεῖψ ἄρματι, καὶ συνωρίδι τωλικῆ.” — TIM. ‘Αλλ’ ὅδε ἰδεώντος ἐγὼ τῶν πόλεων εἰς Ὀλυμπίαν. ΔΗΜ. Τί δέ; θεωρίσσεις ὑπερον. — Τὰ τοιαῦτα δὲ τολλὰ τρεσκεισθαι ἀμεινον. — “Καὶ ὥριζενος δὲ ὑπὲρ τῆς πόλεως πέριστος * πρὸς “Αχαρίας, καὶ καλίκοψι † Πειλοπονησίων ‡ δύο μοίρας.” 5
TIM.

ἄβολοι and the τέλειοι. The ἄβολοι were such as had not, as yet, cast their Teeth, in which were the Marks of their Age: The τέλειοι, such as had cast those Teeth, and being, therefore, reckoned to have arrived at their full Strength and Vigour, were called τέλειοι.

Now ἄρμα, from ἄρω, “ap-to,” originally and properly, signifies, not “a Chariot,” but “a Set of Horses-joined-in-a-Draught;” which is evident from Stephanus’s Quotations upon this Word: First, from Xenoph. Pæd. η. ἄρμα λευκὸν χρυσόζυγον, “a Set of white Horses with golden Harnesses;” and again, from Herodian, ἄρμα ἕξάπτωλον, “a Set of six young Horses.” Beside that Eustathius, upon Homer’s Odyss. xvii. puts it out of all Dispute, that ἄρμα, properly, signifies, “a Set of Draught-Horses.”

From these Considerations, I think it evident, that the Word ἄρματι, here, having τελείω as an Epithet, as I have shewn, of full grown Horses, joined to it, must signify, “a Set-of Horses;” and that τελείω ἄρματι must signify, “a Set-of - full - grown - Horses.” And this, I think, is further evident, from the Opposition of the following Words, συνωρίδι τωλικῆ (“a Pair of τῶλοι,

“or young Horses”) to τελείω ἄρματι, “a Set of full-grown Horses.” I have rendered ἄρματι by “currus” knowing no Word, in the Latin Tongue, that signifies, “a Set of Draught-Horses,” as ἄρμα does, in the Greek. Faber only quotes the Scholiast of Pindar, upon this Passage, in these Words: Φάσι δέ τινες, ὅτι δώδεκα δρόμους ἀνύει τὸ τέλειον ἄρμα, τὸ δὲ τωλικὸν ὀκτώ. The Former might have run twelve Heats, and the Latter eight; but this gives us no Light into the Nature of the τέλειον, or the πωλικὸν ἄρμα.

* πρὸς Ἀχαρίας.] We must not, here, take πρὸς for “contra,” but “apud.” For Ἀχάρην was a δῆμος, or District, of Attica. Therefore, Timon, being an Athenian, must not be supposed to fight against his own Countrymen, but against their common Enemy, the Peloponnesians, who are supposed to have met him, in that District of Attica, and whom he, therefore, fought, πρὸς, “apud,” “among,” the Acharnenians.

† Πειλοπονησίων.] Timon lived, in the Time of that memorable War, between the Athenians and Spartans, called the Peloponnesian.

‡ δύο μοίρας.] Mille armates.
P mutes.

ΤΙΜ. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὅπλα, ὃδὲ ἀροτροφοῦ ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτὲς λέγεται, ὥμεις δὲ ἀχάριτοι αὐτοῖς εἰπειν αἰμηνονεύτες.—“ “Ετι δὲ καὶ
 5 “ Ψηφίσματα γράφων, καὶ συμβολεύων, καὶ γρατηγῶν, οὐ
 ΔΟΚΤΑΙ τῇ βελῃ, καὶ τῷ δῆμῳ, καὶ τῇ Ἡλιαίᾳ || καὶ
 10 “ φυλᾶς, καὶ τοῖς δήμοις ἴδια, καὶ κοινῇ πᾶσι, χρυσάς
 * κατέσπει τὸν Τίμωνα παρὰ τὴν Αἴθων ἐν τῇ ἀκροπόλει,
 φαλῆ, καὶ πιφαῖσαι αὐτὸν χρυσοῖς τεφάνοις ἵπται, καὶ

matos. Nam τὴν μοιραν ἀνα-
 πλερεσιν ἄνδρες πιπτακόσιοι.
Faber.

|| καὶ φυλᾶς.] The *Eliaea*
 was a Court of Justice, at *Athena*,
 the next, in Dignity, to
 that of *Areopagus*, and said to
 be so called, from ἡλιό, *Sol*, because it sat under the
 Sun, or in the open Air. The
 Number of Judges, belonging
 to it, were, as Dr. Potter sets
 forth, sometimes, only Fifty;
 but, generally, two, or five,
 Hundred.

Now, why this Decree should
 be said to be agreed to by the
 Judges of this Court, κατὰ
 φυλᾶς, “by their Tribes,” is
 what I cannot well account for
 because I know no Tribes of
 Athens, but the Ten Tribes, in-
 to which the People of the City,
 and those of all *Attica*, had been
 divided. — Perhaps, as this
 Court of *Eliaea* often consisted
 of 500 Judges, it was, like the
 βουλὴ, or *Senate* of *Athens*, made
 up of Men chosen out of all the
 Tribes, from each an equal
 Number; so that, in this View,
 the whole Court might have
 confirmed any Decree, κατὰ
 φυλᾶς, by their Tribes. Or, per-

haps, the *Text*, originally, was,
 not κατὰ φυλᾶς, but καὶ ταῖς
 φυλᾶῖς, which seems to hang
 well together with the other
 Parts of the Sentence, and to be
 agreeable to Reason; as it, also,
 was easy to be mis-transcribed
 to καὶ φυλᾶς. And
 I am the more of this Opinion,
 because, as Dr. Potter shews,
 the δῆμος, mentioned, imme-
 diately after, were Subdivisions
 of the φυλᾶι, being, in Num-
 ber, one Hundred and seventy-
 four smaller Districts of the
 Country of *Attica*: For, to gain
 a certain universal Assent of the
 whole State, it was necessary to
 take the Votes of every partic-
 ular Body of the People. Such as,
 first, of the supreme Part of
 the Constitution, or the βελὴ:
 Then, of the δῆμος, that is, of
 the Principal δῆμος, that of
Athens, the Capital: Then, of
 the Court of *Eliaea*, by its
 Tribes: Then, of all the δῆμος,
 or smaller Corporations of *At-*
tica, one by one: And, lastly,
 of all their Bodies in com-
 mon.

* κεραυνὸν, &c.] In Order
 to make a Jupiter of him.

“ ἀνα-

“ ἀνακηρυχθῆναι τὰς τε φάνες σήμερον † Διωνυσίοις τρα-
“ γῳδοῖς καινοῖς· (ἀχθῆναι γὰρ δὶ αὐτὸς δεῖ σήμερον τὰ
“ Διονύσια.) Εἶπε τὴν γνάμην Δημέας ὁ ἐντωρ συγγενῆς
“ αὐτῷ, ἀγχιστής, καὶ μαδητής αὐτῷ ἦν. Καὶ γὰρ ἐν-
“ τῷ ἀρρεφῷ ὁ Τίμων, καὶ τὰ ἄλλα πάντα ὅπόσα ἦν ἐθέ- 5
“ λοι.”—Ταῦτα μὲν ἔν σοι τὸ Ψήφισμα,—Ἐγὼ δὲ * σοι
καὶ τὸν οὐδὲν ἴσθιλόμην ἀγαγεῖν παρά σε; διὸ ἐπὶ τῷ σῷ ὄνο-
ματι Τίμωνα ἀνόμακα. ΤΙΜ. Πῶς, ὃ Δημέα, ὃς θὲν
γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδίνας. ΔΗΜ. Ἀλλὰ γαμώ,
ἢν διδῷ. Θεὸς, εἰς νέωλα· καὶ παιδοποιήσομαι, καὶ τὸ γεννη- 10
θησόμενον, ἀρρένιν γὰρ ἔχει, Τίμωνα ἥδη καλῶ. ΤΙΜ. Οὐκ
οἶδα, εἰ γαμησεῖς ἔτι, ὡς θεος, τηλικαύτην παρέιμενον
γην λαρυγγάνων. ΔΗΜ. Οἱ μοι, τί τῦτο; † τυραννίδες Τί-
μων εἰπιχειρεῖς, καὶ τύπλεις τὰς ελευθέρες, καδαρῶς ἐλεύ-

[† Διωνυσίοις τραγῳδοῖς.]

Τραγῳδὸς signifies either the Writer of a Tragedy, or the Player who acts it upon the Stage: But that, in either Sense, τραγῳδός, the Person, should be put for τραγῳδία, the Play, or Entertainment, seems, to me, an extraordinary Hypallage. Yet, Heracle hath used the like Expression, where he says,

*Nam sic
Et Laberi Mimos ut pulchra
Poemata mirer.*

The Athenians were restrained, by Law, from presenting Crowns to Men of signal Merit, either in the Theatre, or at the public Games; because these Places were, generally, frequented by great Numbers of Men from other Cities, and it was thought impolitic to recommend any great Athenian to the Notice, or Esteem, of any other People. Wherefore, such Persons, as deserved this Honour, were to receive it either in the βουλῇ, or Senate, or in the Assembly of the People; or in the Tribe, or δῆμῳ, to

which they belonged. Potter.

Yet, we find, that Demophenes's famous Crown was *proclaimed* in the Theatre. But this, no Doubt, was an Innovation, and an extraordinary Compliment to so great a Defender of the State; and it was afterwards objected to him, as a very great Crime. Whence it is most probable, that Demas, here, intends to puff up and flatter Timon, by conferring on him a singular and unprecedented Honour.

* σοι.] Faber thinks σοι, here, impertinent, because of παρά σε.

† τυραννίδες.] Τυραννίς signifies kingly, or, arbitrary Power. Now, as the supreme Power was lodged in the People of Athens, it was High-Treason, and the most flagrant Crime, in any one Man, to attempt making himself *absolute* in the State; and the Athenians could never forget what they suffered, under the Usurpation of Pisistratus, and his Son Hippias.

Θερος, ἐδί * ἀγός ἦν; ἀλλὰ δύσεις ἐν τάχει τὴν δίκην,
τά τε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας. ΤΙΜ. Ἀλλ'
οὐκ ἐμπέπρησαι, ὃ μισεῖς, η ἀκρόπολες, ὡς δῆλος εἴ συκο-
φαῖλών. ΔΗΜ. Ἀλλὰ καὶ πλεῖς τὸν τὸν δὲ ὀπισθόδομον δι-
5 ορύξας. ΤΙΜ. Οο' διωρυκταις ἐδὲ θότος, ὡς εἰπιθεαί σου
καὶ ταῦτα. ΔΗΜ. Διορυχθήσεις μὲν υπερον· ἥδη δὲ σὺ
πάλια τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκέν καὶ ἄλλην λάμψει,
ΔΗΜ. Οἱ μοι τὸ μετάφρενον. ΤΙΜ. Μη δὲ κίκραχδι.
καλοῖσω γάρ σοι καὶ τρίτην· ἐπεὶ καὶ γελοῖσα πάμπαν πάθοιμι,
10 δύο μὲν λακεδαιμονίων μοίρας καλλικόφας ἀνοπλῶ, ἐν δὲ
μισερὸν ἀθρώπιον μὴ ἐπιλίψας. Μάτην γὰρ ἀν εἴη καὶ
νεικηκώς Ὁλύμπια πούξ καὶ πάλην.

18. Ἀλλὰ τί τὸτο; ἐ Θρασυκλῆς ὁ φιλόσοφος; θότος
ἐγίνεται; μὲν δὲ ἄλλος. Ἐκπελάσας γάνην τὸν πάγωνα, καὶ τὰς
15 ὁφρεῖς ἀνατείνας, καὶ βρειθύδημον τὸν περὸς αὐτὸν ἔρχεται,
|| τιλανῶδες βλέπων, ἀναστοσοῦμέντοι τὴν ἐπὶ τῷ μετώπῳ
κόμην, * Αὐτοβορίας τις, ἡ Τρίτων, οἵης ὁ Ζεύς εἶγεις ἔγραφε.
Οὔτος

* ἀγός.] The City of *Athena* was, peculiarly, called
ἄγυν, and the Citizens thereof
ἀγοῖ. *Stephanus*, from *Eustathius*, p. 3491 and 1383.

+ ὀπισθόδομον.] At the
Back of *Minerva's* Temple, stood
the public Treasury, called, from
its Situation, ὀπισθόδομος;
wherein, beside other public
Money, a Thousand Talents
were laid up in Store, against
any great Exigency. If any
Man expended them, upon a
trivial Account, he was put to
Death. *Potter*.

Demeas will charge *Timon*
With none, but the most capital
Offences.—καὶ before πλεῖς,
in the preceding Line, signifies
“also;” that is, “You are,
“also, grown rich, &c. be-
“side having burned the Ci-
“tadel.”

[κίκραχδι.] Pro κίκραχδε, the third Person singular of the

Perfect Tense Active, from
κίκρω.

|| τιλανῶδες.] “Like a *Titan*.” The *Titans* were Gi-
ants, Sons to *Titan*, the elder
Brother of *Saturn*. *Titan* and
Saturn were the Sons of *Carus*
and *Vesta*. *Titan* gave up his
Birth-right of the Kingdom of
Heaven to *Saturn*, on Condition
he would not breed up any
Male-Caillren; but, when he
found out, that *Jupiter*, *Nep-
ture*, and *Piuto* had been, pri-
vately, reared by *Ops*, *Saturn's* Wife,
he dethroned and con-
fined *Saturn*. When *Jupiter*
was grown up, he made War
upon his Uncle, *Titan*, and his
Sons, called τιτάνες, recovered
the Kingdom, and released his
Father, *Saturn*. *Stepb.*

* Αὐτοβορίας τις.] *Timon* compares *Thrasycles* to *Bo-
reas*, or *Triton*, because he came
puffing and blowing, so as to
make a Face like that of the
God

Οὗτος ὁ τὸ τοῦ σχῆμα εὐγαλῆς, καὶ κόσμιος τὸ βάδισμα^ο
σωφρονικὸς τὴν ἀναβολὴν, ἔωδεν μυρία ὅσα πιεῖ ἀρετῆς
διέξισται, καὶ τῶν ἥδονῇ χαιρόσιων κατηγορῶν, καὶ τὸ ὄλιγαρχεῖς
ἐπιτιθέντων, ἐπεὶ δὲ λασάμενος· ἀφίκοισθο ἐπὶ τὸ δεῖπνον, καὶ ὁ
παῖς μεγάλην τὴν κύλικα ὀρέξειν αὐτῷ (τῷ ζωροτέρῳ δὲ 5
χαίρεις μάλιστα) καθάπερ τὸ Ληθῆς ὑδωρ ἱκπιάτη, ἐναποιά-
ταλας ἐπιδείκνυται τοῖς ἐνθυνοῦς ἐκείνοις λόγοις, προαρπά-
ζων ὕσπειρος ἵκτινος τὰ ὄψεις, καὶ τὸν πλησίον παραγκωνιζό-
μενος, † καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορεύ-
μενος, ἐπικεκυφῶς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν 10
εὑρήσειν προσδοκῶν, ἀκριβῶς τὰ τρόφιλα τῷ λιχανῷ απο-
σμήχων, ὡς μηδὲ ὀλίγον τῷ * μυτίωτῷ καταλίποι, μερ-
ψίμορφος αὖτις ὡς τὸν πλακεύτια ὄλον, οὐ τὸν σὺν μόνος τῶν
ἄλλων λαΐσοι, ὅτι περὶ τοῦ λιχνείας καὶ ἀπληγίας || ὅφελος.
Μέδυσος καὶ πάροιος, ἐπεὶ ἀχρείς ὡδῆς καὶ ὀρχηστής μόνον, 15
ἄλλα καὶ λοιδορίας καὶ ὀργῆς προσέτι, καὶ λόγοι πολλοὶ ἐπὶ^{τη} τὴν κύλικη. Τότε δὲ καὶ μάλιστα πιεῖ σωφροσύνης, καὶ κοσ-
μιότητος, καὶ ταῦτα φυσιον, ὥδη ὑπὸ τῷ ἀκράτῃ πονηρῶς
ἔχων, καὶ υποστραυλίζων γελοῖος. Εἴτα ἔμειντος ἐπὶ τέτοιοι,
καὶ τὸ τελευταῖον, ἀράμενοι τινες ἐκφέρουσι αὐτὸν ἐκ τῷ 20
συμποσίου τῆς αὐληρίδος ἀμφοτέραις ἐπιειλημμένον. Πλὴν
ἄλλα καὶ οὐφων, ὧδεν τῶν πρωτείων παραγκωνίστειν ἀντίψ-

God *Breas*, when he blows, or
that of *Triton*, sounding his
Trumpet.—But, as I have never,
elsewhere, met with the Wind
Boreas called *Aὐτοβορέας*,
nor could, upon much Enquiry,
find it so called, I conjecture
that, here, *Aὐτοβορέας* is the
Name of some celebrated Pic-
ture of the God of that Wind,
which the great *Zeuxis* had
drawn, and which, on Account
of the Excellency of the Perfor-
mance, was called, not *Boreas*,
“a *Boreas*,” but *Aὐτοβορέας*,
“a very *Boreas*,” or, “*Bo-
reas himself*.” And the Ten-
dency of the Words, οὐδες τύρα-
φεος ὁ Ζεῦς, seems to favour
this Opinion.

† σχῆμα εὐγαλῆς.] Not

that he was so now, being much
ruffled; but because he usually
appeared so, in his *Philosophical*
Character and Dress.

† καρύκης.] Λόδιον ἔδει-
μα, ἐξ αἰματος καὶ ἄλλων.
H. syeb.

* μυτίωτον.] A Strong
Sauce, made of Garlick, Leeks,
Cheese, Eggs, Oil, and Vine-
gar. *Stephanus*, from the Scho-
last upon *Aristophanes*.

§ λιχνείας.] “Gluttony,”
from λιχνός (a λίχω,
lingo) a Lick-plate.

|| ὅφελος.] “The Advan-
tage.” Generally, the greatest
Epicure, at a Table, gets the
greatest Share of the most deli-
cate Eatables.

μαῖος ἔνεκα, ἡ Θρασύτηλος ἡ Φιλαργυρίας. Ἀλλὰ καὶ κολάκων ἐσὶ τὰ περιπέται, καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ γονεία προπογεῖται, καὶ η ἀναισχυντία παρομαρτεῖ, καὶ ὅλης πάνσοφος * τὸ χρῆμα, καὶ πανταχόθεν ἀκριβεῖς, καὶ πεικίλως ἐνελέσεις. Οιμάζεται τοιγαρεῦ οὐκ εἰς μακρὰν χρηστὸς ἄν. — Τί τοῦτο; παπαὶ, χρόνος ἡμῶν Θρασυκλῆς; ΘΡΑΣ. Οὐ καλὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τύποις αὐτοῖς προτίμουται, τὸ περιπέται σοι τεθειπότες, ἀργυρίους, καὶ χρεσίας, καὶ δεῖπνων πολυτελῶν ἐλπίδες συνδεδεμμένας, 10 πολλὴν τὴν κολακείαν ἐπιδειξάμενος πρὸς ἄδρα οὖν σε απλοῖκον, καὶ τὰν ὄντων κοινωνικόν. Οἰσθα γάρ ἡς μάζα μὲν ἐμοὶ δεῖπνον ἵκανόν, † ὄψον δὲ ἥδιστον θύμον ἡ κάρδαμον, ἡ εἴπως τρυφώνη ὀλίγον τῶν ἀλλών. Πολὺ δὲ ἡ || ἐνεάκρυτος. Ὁ δὲ τρίτων ἔτος, ἡς βάλει πορφυρίδῳ αμεί-

15 των. Τὸ χρεσίον μὲν γάρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. Σὺ δὲ αὐτὸς χάριν δὲ ἐγάλην, ἡς μὴ διαφθείρῃ σε τὸ κακιστον τύπο τῷ πεικολότατον κλῆμα ὁ πλεύτης, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκένων συμφορῶν γεγενημένος. Εἰ γάρ μοι πειθούσοι, μάλιστα δολον εἰς

20 τὴν θάλασσαν ἴμβαλεις αὐτού, οὐδὲν αἰαγκαῖον ἀδρὶ αγαθῆ ὄντα, καὶ τὸν φιλοσοφίας πλεύτον ὁρᾶν δυναμένη. Μὴ μέντοι εἰς βάθος, ὦ γαδὲ, ἀλλὰ στον εἰς βαθανατικής

γονεία προπογεῖται.]

I apprehend, that there is an Allegory, in these Words: “Imposture goes before him, and Impudence walks close by him.” That is, “He sculks behind Imposture, which he puts before him, to hide himself from the World; but, if he should be discovered, he has Impudence close at his Side, by the Assistance of which, he shall brazen it out against Man-kind.” — Had γονεία and ἀναισχυντία been the Dative Case, with τῇ repeated, instead of ἡ, the Sense would be obvious, in this Light:

“That he led the Way, that is, was foremost, in Imposture, and equalled any

one, in Impudence.”

* τὸ.] Lege τὸ. Faber.

† ὄψον.] Delendum. Faber.

† ὄψον.] I know no Word in the English Tongue, that answers to ὄψον; but it signifies any Thing we eat with Bread; and so is a general Name for all other Sorts of Virtuals.

|| ἐνεάκρυτος.] The Public Well in Athens, that sent forth Water through nine Pipes, otherwise, called Callirhoe.

δέ ἐγάλην.] This second Aorist Passive is, here, taken, in a Neuter Sense, “concessi,” or, “veni;” which is extraordinary. But Stephanus sheweth, that it is so, in other Authors.

ολίγου

ολίγου πρὸ τῆς κυματώδεις γῆς, ἐμὲ δρῶντι μόνι. Εἰ δὲ μὴ τῦτο βέλει, σὺ δε ἄλλον τρόπον ἀμείνω καὶ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας, καὶ μηδὲ ἡ ὁβολὸν αὐτῷ ἀνῆς, διαδιδὼς ἅπασι τοῖς δεομένοις· ὃ μὲν, τένε δραχμὰς, ὃ δὲ μιὰν, ὃ δὲ τάλαντον. Εἰ δέ τις φιλόσοφος εἴη,⁵ διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δικαιος· Ἐμοὶ δὲ (καί τοι ἡ εἰμαντεῖ χάριν αἰτῶ, ἀλλὰ ὅπως μᾶλιστα τῷ ἔταιρῳ τοῖς δεομένοις) ἵκανὸν εἰ ταύτην τὴν πόραν ἐμπλήσας παρασχοίς, ἀλλ᾽ οὐλας δύο μεδίμνας χωρέσσαν Αἴγινηικές. Ολιγαρχῇ δὲ καὶ μέτριον χρὴ εἶναι τὸν φιλόσοφον, καὶ μηδὲν¹⁰ ὑπὲρ τὴν πόραν φρονεῖν. ΤΙΜ. Ἐπαινῶ ταῦτα σε, ὃ Θρασύκλεις¹⁵. Πρὸ γὰρ τῆς πόρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κοιδύλων, ἵπιμείρησας τῇ δικέλλῃ. ΘΡΑΣ. + Ω δημοκρατία, καὶ νόμοι, παιόμενοι ἵπο τῷ καλαράτῳ ἐν ἱλευθέρᾳ τῇ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ὃ γαδεί²⁰ Θρασύκλεις; μᾶν τὸ παρακέρυσμαί σε; καὶ μὴν ἴπεμβαλλὲν χοίνικας ὑπὲρ τὸ μέτρον τέτταρας.—Αλλὰ τί τῦτο; πολλοὶ ξυνέρχοιλαι· Βλεψίας ἐκεῖνος, καὶ Λάχης, καὶ Γρίφων, οὐλας τὸ συνίαγμα τῶν οίμωξομένων. "Ωσε τί εἴπει τὸ πότερον ταύτην ἀνελθὼν, τὴν μὲν δικελλαν ὄλιγον ἀνα-²⁵ παν, πάλαι πεπονηκυῖαν; αὐτὸς δὲ ὅτι πλείστες λίθες ξυμφορήσας, ἵπιχαλαζῶ πόρροθεν αὐτὸς; ΒΛΕΨ. Μὴ βάλλε, ὃ Τίμων, ἀπίμεν γὰρ. ΤΙΜ. Αλλ' εἰ ἀναιμωτό γε γέμεις, εὖτε ἄνευ τραυμάτων.

[¹ ὡβολὸν.] See the Note to δραχμῶν, Lib. I. Dial. xi.

[² Ω δημοκρατία.] "Is it not hard to suffer thus in a Free-State, where no Man hath arbitrary Power?"

[³ παρακέρυσμα.] Put Deponentily, and signifies, "de-fraudavi." The Metaphor is taken from those who, in

weighing out any Thing, bear down the Scale, in which the Commodity is, unknown to the Buyer, to make him believe he has his just Weight; or from Buyers who, when any Sort of Grain is measured to them, give the Vessel a Shake, or a Kick, unknown to the Sellers, to make it hold more. Stepb.

Δ Ι Α Λ. Δ. Δίκη Φωνητῶν.

* ΕΠΙ * ἀρχοντος * Ἀριστέρχου * Φαληρίων,
Πια-

* ¹ Επὶ ἀρχοντος.] This Manner of Expression is usual; as, ² ιπ̄ Ἀλεξανδρε, "tempore

Alexandri;" ³ ιπ̄ Κρόνου, tempore Saturni." Stepb.

ἀρχοντος.] Athens was first,

first, governed by Kings. Of these, *Ogyges* (in whose Reign, a Deluge destroyed all *Attica*) was the First. History is quite silent, as to what passed in *Attica*, from the Time of his Reign to that of *Cecrops* being an Interval of an hundred and ninety Years. The succeeding Kings, from *Cecrops* to *Codrus*, inclusive, were Seventeen; of which Number, the most memorable were *Pandion*, *Aegus*, *Theseus*, and *D. mophoon*. After *Codrus* had, in a Battle with the *Dorians*, gone in Disguise into the Enemy's Army, and provoked them to kill him (the Oracle having promised the Victory to that Side, whose King should fall, by his Enemy, that Day) the *Athenians*, in Honour to his Name, gave the Title of *King* to none of his Successors; ("Post Codrum nemo Athenis regnavit, quod memoriae ejus nominis tributum est." *Justin.*) but called each of their succeeding Princes, down to *Alcmaeon*, inclusive, being, in all, Thirteen, by the Name of *ἄρχων*. After the Time of *Alcmaeon*, the supreme Power having, in a great Measure, devolved upon the People, they limited the Reign of their *Archon*, or *Ruler*, to ten Years: But they had began that Limitation, with *Cecrops*, the Son of *Aescylus*, who reigned just before *Alcmaeon*. In about seventy Years after, they reduced their *Archon* to an annual Magistrate. Though neither Dr. *Potter*, nor others whom I have consulted, inform us, upon what Occasion the Nine great Magistrates of *Athens*, called *Archons* were created, yet, I am perswaded, it must have been, upon this, when

the *Archon*, or *Prince*, was reduced to an annual Magistrate; because it is probable, that the People, having now gotten the supreme Power, were fond of lessening that Title, by dividing it among Nine of their first Magistrates.

Of these Nine, ὁ *Ἄρχων*, "THE *Archon*," so called, by Way of Pre eminence, was CHIEF. His Jurisdiction reached to all Causes arising from Marriage Settlements, Last Wills, Orphans, and Guardians. It was, also, his peculiar Province to hear Lisputes between near Neighbours, and to redress the injured Party.

And this, probably, is the Reason, why *Lucian* has this Complaint of *Sigma*, against his next Neighbour, *Tau*, brought on, when *Aristarchus*, as it were, was THE *Archon*, or CHIEF *Archon*.

The next *Archon*, after the CHIEF, was styled *βασιλεὺς*; and wore a Crown. He heard all Accusations of Blasphemy against the Gods, or Profanations of Mysteries, Temples, and other sacred Things.

The Third was called Πολιμαρχός. He exercised the same Jurisdiction over Strangers and Sojourners, as THE *Archon* did over the Citizens; and took Care, that the Children of such as died in Defence of their Country, should have a sufficient Maintenance, out of the Treasury.

The remaining Six *Archons* were all called *Ἱεροποδιτας*. They lodged Appeals, from the Courts of Justice, before the Assembly of the People, and heard Accusations of Calumny, Bribery, &c. and took Care that

* Πυανεψιῶν οἰδόμην ἴσαμένη, γραφήν ἔθελο τὸ Σίγμα τρός
τὸ Ταῦ * ἵππι τῷ εἰπὶ Φωνηέντων, + βίας ὑπαρχόντων, καὶ
ἀρπαγῆς.

that no Law should, through the Policy of seducing and designing Men, be passed by the People, contrary to the real Interests of the Commonwealth. See all these Accounts more fully, in the most learned Dr. Potter.

Αρισάρχον.] *Aristarchus* was a very great Grammian and Critic, and lived at *Alexandria*. *Horace* says, of a good Critic,

*Fict Aristarchus, neque dicet,
cur ego amicum*

Offendam in nugis? —

And *Ælian* says, That it was not allowed to be one of *Homer's* Verses, which *Aristarchus* had not approved of. *Lucian*, therefore, with Justice and Humour, constitutes him CHIEF *Archon*, when the Letters go to Law.

Φαληρίως.] As our Author hath made *Aristarchus* a Magistrate of *Athens*, he takes the same Liberty to make him a **Φαληρίς**, or Native of *Phaliron*, a Village and Port of *Attica*; though, as *Stephanus* shews, he was born in *Samothracia*.

* **Πυανεψιῶν οἰδόμην.**] *Pyanephia* was a Grecian Month, the same (as Authors conjecture) with our October; and was so called, from the Festival, *Pyanephia*, which was celebrated, in this Month — *Pyanephia* were so called, ἀπὸ τῆς ἐψύχης τῶν πάντων, from "Boiling Pulse or Pease," in Memory of *Theseus* and his Companions, who, when they had re-

turned safe from *Crete* and the *Minotaur*, boiled all the *Pulse* they had left, and made merry all together, at one common Banquet *Potter*. — Whom see, for a full Account of the *Grecian Months*. And for οἰδόμην ἴσαμένη, see the Note upon the same Words, in the ΨΗΦΙΣΜΑ of ΘΕΩΝ Ἑλληνοίας, p. 123.

* *ἵππι.*] A little above, ἵππι signifies, "tempore," and, here, "coram."

+ **βίας ὑπαρχόντων, καὶ ἀρπαγῆς.**] I cannot make Sense of these Words, as they stand, here; nor can I apprehend the Justness of the other Translation, which renders them, "constitutis judicibus de vi & rapinâ;" which, however, I leave, as I found it, to keep the Text Company. But habb the Verb ὑπάρχω, ever, signified, "constituor?" or, With what Propriety, are the Words, "judicibus" and "de," here, understood? — I therefore cannot but think, that *Lucian* writ it ὑπάρχον, because, so, it will make tolerable Sense: For *Stephanus* plainly shews, that ὑπάρχω, very frequently, signifies, "primus facio," as, from *Herodotus*, ὑπάρχω αὐτίκαις, "prior infero injuriam;" and from *Plutarch*, ὑπάρχει βίας, "prior vim infero." So that, upon this Alteration, the Text will run thus, γραφήν ἔθελο τὸ Σίγμα τρός τὸ Ταῦ, ἵππι τῷ εἰπὶ Φωνηέντων, βίας

ἀρπαγῆς ἀφηρησθεῖσι λέγων πάσιν τῶν ἐν διπλῷ Ταῦ ἐκφερομένων.

ME' XPI μὲν, ὡς Φωνήεια Δίκαιαι, ὀλίγα ὑδικέμεν
ὑπὸ τετων τοῦ Ταῦ, καταχρεωμένη τοῖς ἔμοις, καὶ
Σκαλαριγοῦθεν ἔνθα μὴ δεῖ, φερόντες ἔφερον τὴν βλάβην;
καὶ παρέκκλισιν ἔντα τῶν λεγομένων ὑπὸ τῆς μετριότητος. οὐ
ἴστε με φυλάσσοιτε πρὸς τε ὑμᾶς, καὶ τὰς ἄλλας συλλαβάσαις.
Ἐπειδὲ ἐστοσύνη τῇκειτε πλεονεξίας, καὶ ἀνοίας, ὡς εἰφέρεις
ἴσους χαστατολακίς ἐκ αγαπῶν, ἥδη καὶ πλείω προσθεῖται,
10 ἀναγκαῖος αὐτῷ εὐθύνων τὴν παρὰ τοῖς αἰμφότερα εἰδόσιν
ὑμῖν. Δέοντες δὲ φιλέαν με ἐπὶ τῆς ἀποδλιψεως ἐπέρχεται
τῆς ἐμαυτῆς. Τοῖς γὰρ προπεπογμένοις αἵτινες τοῖς μείζονις
προσομοίεν, ἀρδητοὶ με τῆς οἰκείας ἀποδλιψεως χώρας, ὡς ὀλίγη^{τε}
δεῖν ισυχίαν αγαγόντες μηδὲ ἐν γράμμασιν αριθμεῖσθαν,
15 + ἐν ἴσω φίλοις δὲ κείσθατε τοῦ φόβου. Δίκαιον δὲ οὐχίς ὑμᾶς, οἱ
δικαζόμενοι

ας ὑπάρχον, καὶ ἀρπαγῆς.
The Grammatical order of which
is plainly thus, τὸ Σίγμα ἔθετο
γραφὴν ἐπὶ τῷ ἐπίλα Φωνήελων
πρὸς τὸ Ταῦ ὑπάρχον βίᾳς,
καὶ ἀδικίας. "Sigma instituit
actionem coram septem Vo-
calibus contra Tau, incipiens,
sive prius-inferens, vim &
injustitiam."—"against Tau
being the first Aggressor."—
But we must not omit a pretty
Opinion of Gronovius, upon
this Place, who says, that
ὑπάρχοντας is not the Genitive
Case plural of ὑπάρχων, but
of the Neuter plural ὑπάρχοντας
—των, which signifies, "Bo-
na," worldly Goods or Pos-
sessions." So that thus, the
Sense will be, ἔθετο γραφὴν
βίᾳς καὶ ἀρπαγῆς ὑπάρ-
χοντας, "He laid an Action
of Violence and Rapine of
Goods." Stephanus shews,
that ὑπάρχοντα does signify
Goods.

* εὐθύνω.] This Verb, pro-
perly, signifies, "quod-pravum-
et-obliquum - est - corrigo."
Bud. Hence, I suppose, it
came to signify, "reum-facio :"
Because *Accusing*, or *Arraigning*
a Man, for what he has
done amiss, is, as it were, Ma-
king him "straight," who is
bent and warped from his Moral
Rectitude.

It governs a Genitive Case of
the Crime, as, εὐθύνω κλόπου.
Plut. in Cic.

+ οὐ ίσω δὲ κείσθατε τοῦ
φόβου.] I do not think it possi-
ble to make Sense; or Grammar,
of these Words. Burdolotius
says we have the Authority of
one MS. for reading τὰ λοιπὰ
γράμματα after φόβος; which
Words are found, upon the Mar-
gin of that MS. He is very good
Authority, for this; but still,
though the Language will, thus,
make good Sense, yet there
seems to be something harsh
and unclassical in the Expre-
ssion, οὐ ίσω τοῦ φόβος, the Lite-
ral

δικάζεται τοῦ, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας
ἔχειν τινὰ φυλακήν. Εἰ γάρ ἔξεσται τοῖς βιλομένοις αὐτὸ^{*}
τῆς καθ' αὐτὰ ταξιώς εἰς ἀλλοίριαν βιαζεσθαι, καὶ τῦτο
ἐπιλέγειντες ὑμεῖς, ἂν χωρὶς ἀλλαγῆς ταύτης γράφεται,
οὐχ ὅρῳ τινὰ τρόπου αἱ συνταξεῖς ταύτης μητρά, εἴφ' οἵτις ἐταχθῇ 5
ἢ τὰ κατ' ἀρχὰς, ἔξεστιν. Ἀλλ' ἢτε ὑμᾶς οἴμαι τοιὲ
εἰς τοσοῦτον ἀμελεῖας τε καὶ παροράσσεως ἔχειν, ὡς ἐπιλέγειται
τινὰ μὴ δίκαια. Υπει τοιὲ καθυφοτίες τὸν ἀγῶνα ὑμεῖς, ἐμοὶ
παραλειπεῖσθαι ἐγιναὶ ἀδικημένῳ. Ως εἶδε καὶ τὰν ἄλλων αὐτο-
κόπησαν τότε αἱ τόλμας, εὐθὺς ἀρξαμένων παρανομεῖν. 10
Καὶ ὡς ἀντὶ ἐπολέμου μεχρὶ τοῦ τὸ Λάμβρον, τῷ Ρῷ διαμ-
φισθεῖται τῆς κισσῆρεως, καὶ κεφαλαλγίας. Οὔτε τὸ
Γαρμα τῷ Κάππα διηγωνίζεται, καὶ ἐς χιερὰς μικρὰ διῆν
ηὔχεται τοιλάκις ἐν τῷ γναφείῳ ὑπὲρ γναφαλῶν ἐπίπαυσθαι
δὲ ἀντὶ τρόπου τὸ Λάμβρον μαχόμενον τὸ Μόλις ἀφαιρέμενον 15
αὐτῷ, || καὶ μάλιστα παρακλέπτον. Καὶ τὰ λοιπὰ ἀντὶ^δ
τηρέμει συγχίσιως ἀρχεσθαι παρανόμως. Καλὸς γὰρ ἔκα-
στον μένειν εἴφ' ἡς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαῖνειν εἰς
αὐτὸν χρὴ, λύσοντός εἰσι τὸ δίκαιον. Καὶ §. οὐτε πρῶτον
ημῖν

ral Meaning of which must be, “in pari-conditione meū;” which Substantive Sense of *ἴσω* seems forced. Hence, I am persuaded, that *Lucian* wrote it, *ἐν ίσῳ δὲ κεισθαι τῷ Φέβῳ τὰ λοιπὰ γράμματα.*

* τῆς καθ' αὐτὰ ταξιώς.] Rendered, “ex ordine suo,” in the other Translation; but καθ' αὐτὰ cannot possibly signify, “suo,” the plain Meaning being, “juxta hæc.” I therefore take the Preposition καθ' to be, here, taken, as it is, a little below, in κατ' ἀρχὰς, and the Whole to mean, “ex “ordine juxta has (literas) con-“stituto.”

+ καθόλως.] Intégrè “& perfecte.” *Gronov.*

† τὰ κατ' ἀρχὰς.] “res “a principio.” Tὰ, by itself,

is often used to signify, “res, “Affairs.” So, *Xenoph.*, frequently, says, τῶν τολμί-“ων; and Stephanus fully shews, from Demosthenes and others, that κατ' ἀρχὰς, often, si-“nifies, “in principio.”

|| καὶ μάλιστα.] Stephanus says, of this Expression, “Est con-“cedentis cum affirmatione, ut “si dicas, prorsus id quidem.” But it seems to me, in this Place, to be rather “exagge-“rantiis,” quasi diceret, “imò “prorsus.”

§ οὐτε πρῶτον.] This No-“minative Case singular hath the Verb διώρισαν, below, in the plural Number, which may seem strange: But, in a long Period, the Person, who speaks, may forget the first Tendency of his Phrase, and, several Names of Persons coming be-“tween

ἥμιν τες νόμιμος τέττας διατυπώσας, εἴτε Κάδμῳ τὸν η-
σιώτης, εἴτε Παλαμήδῃ ὁ Ναυπλίος (κ) † Σιμωνίδη δὲ ἔνιος
τροσαπίθεος την τρομηθείαν ταυτην) ὃ τὴν τάξιν μόνον, καὶ
ἢ αἱ προεδρίαι Βεβαιώνται διωρισαν. τι πρῶτον ἔγατι ἢ δεύ-
τι τερτιον, ἀλλὰ καὶ ποιότητας, ἀς ἔκαστον τιμῶν ἔχει, καὶ δυ-
νάμεις συνεῖδον. Καὶ ὑμῖν μὲν, ὡς Δικασταὶ, τὴν μείζων
δικαστοι τιμὴν, ὅτι καὶ αὐτῷ δύνασθε φέρεγγεσθαι. Ἡμί-
φωνοις δὲ, τὴν ἐφεξῆς, ὅτι προσδηπότες εἰς τὸ ἀκεφόντης
δεῖται. Πασῶν δὲ ἐσχατην ἴνομίσαν ἔχειν μοῖραν ἵνα τὸν
10 πάνταν, οἷς ἐδὲ φωνὴ πρόσεται. Καὶ αὐτὰ μὲν ἐν τὰ φω-
νεῖα φυλασσειν ἔοικε τὰς νόμους τυττες. Τὸ δὲ Ταῦ τύτο
(ἢ γὰρ ἔχω αὐτὸν χείρον ὄνομάσαι ἔμματι, ἢ ὡς καλεῖται)
οὐ, μὰ τὰς θεάς, εἰ μὴ ἐξ ὑμῶν δύο συνηλθον ἀγαθοὶ καὶ κα-
θήκοντες ὀραθῆναι, τό, τε Ἀλφα, καὶ τὸ Υ, ἐκ ἣν ἡκάσθη
15 μόνον. Τέτο γε ἐτόλμησεν ἀδικεῖν με πλειό τῶν πάντοις
βιασαμένων, ὄνομάτων με, καὶ ἔημάτων ἀπειλᾶσαν πατρώων,

tween the Beginning and the End of his Sentence, he may, in speaking it, naturally enough, apply the subsequent Verb in the plural Number. This, I say, is natural, in speaking; especially, when our Speech is precipitate and vehement, as it often happens to be, in pleading a Cause.

+ ὁ νησιώτης.] There have been two *Cadmus's*, *Cadmus*, the Son of *Agenor*, who, no Doubt, is, here, meant, by ὁ νησιώτης, “the Islander;” and *Cadmus Milesius*, an Historian, who, as *Suidas* says, wrote the History of *Miletus* and *Ionia*, as was said, as *Stephanus* relates, to have added η and ω to the Greek Alphabet.

But *Cadmus*, the Son of *Agenor*, was the Person who brought into *Greece* the fifteen Letters, α, β, γ, δ, ε, η, ι, λ, μ, ν, ο, π, ρ, σ, τ, υ; to which, in the Time of the Trojan War, *Palamedes* added, ξ, ι, φ, χ. *Suid.*

I know nothing that accounts for his being called *the Islander*, so well, as that Opinion related by *Quintus Curtius*, in his ivth Book of *Alexander's Life*, viz. that *Agenor*, who was *Cadmus's Father*, had not only built *Sidon*, but *Tyre* also. He does not mean the *Palea-Tyros*, or antieat *Tyre*, on the Coast of *Phœnicia*, but the younger *Tyre*, that *Alexander* took, and which was built in an *Island*, at a small Distance from old *Tyre*: I say, *Agenor* having built this *Tyre*, too, in the *Island*, he and his Children, and consequently *Cadmus*, no Doubt, had been Inhabitants thereof. And, hence, without Question, was this *Cadmus* called, “the Islander,” to distinguish him from the other famous *Cadmus*.

† Σιμωνίδη.] There were many Poets of this Name, besides the famous *Cœan* Lyric Writer, *Suid*. But the *Invention* of *Letters* hath been, generally, attributed to the *Cœan*.

ἴκδιωξάσαι δὲ ὅμη Συνδίσμων ἄμας καὶ Προθέσεων, ὡς μηχέτι φέρειν τὴν ἔκλιπτον πλεονεξίαν. Ὁθιν δὲ, καὶ ἀπό τινων ἀρξάμενον, ὥρα λέγειν.

2. Ἐπειδήμεν πολὶ * Κυθέλω (τὸ δέ ἵστι πολίχνιον ὡς ἀηδὲς ἀποικον, ὡς ἐπέχει λόγῳ, Ἀθηναῖον) ἴσπηγόμην δὲ 5 καὶ τὸ † κράτισον Ῥῶ, γειτόνων τὸ βέλτιστον. Καίηγόμην δὲ παρὰ καμψιδιᾶν τινι ποιητῇ (Λυσίμαχῷ ἰκαλεῖτο, * Βοιώτιος μὲν, ὡς ἐφαίνετο, τὸ γένος ἀνέκαθεν) ἀπὸ μέσης δὲ ἀξιοῦτος λέγεσθαι τῆς Ἀττικῆς. Παρὰ τύτω δὲ τῷ ξένῳ τὴν τε Ταῦ τέττα πλεονεξίαν ἡ ἐφώρασσα. Μέχρι 10 μὲν γὰρ δίλιγοις ἐπεχείρει, τετταράκοντα † λέγειν, ἀποτερεῦν με τῷ συγγεγενημένῳ μοι, συνηθεῖσιν ὅμην συνθεθραμμένων γραμμάτων. || Ἔτι δὲ Τύμεδου καὶ τὰ ὄμοια ἐπιστρώμενον, ἵδια ταῦτι λέγειν, καὶ οἰστὸν ὃν μοι τὸ ἀκρομα, καὶ τὸ πάντα τι ἐδακνόμην ἐπ' αὐτοῖς. Ὁπότε δὲ καὶ ἐκ 15 τύτων ἀρξάμενον ἐτόλμησε Καττίτερον εἰπεῖν, καὶ Κάτιυμα, καὶ Πίτλαι, εἴτα ἀπερυθράσταν, καὶ Βασίλιτλαι ὄνομάζειν, ω̄ μείριων δὲ τύτοις ἀγανακτῶ, καὶ πίμπραμαι, δεδίδος μη τῷ χειρῷ καὶ τὰ Σῦκα Τῦκα τις ὄνομάσῃ. Καί μοι ψεύδος Διὸς ἀθυμεῖται, καὶ μεμονωμένω τῶν Βοηθοσόντων, σύγγενοις τῆς 20 δικαίας ὄργης. Οὐ γάρ τερι τὰ μικρὰ καὶ τὰ τυχόντα ἱστιν ὁ κίνδυνος, ἀφαιρεμένω τῶν συνηθῶν καὶ συνεσχολακότων μοι γραμμάτων. Κίσσαν μη λάλον ὅρνεον, ἐκ μέσων, ὡς ἕπος εἰπεῖν, τῷ κόλπῳ ἀρπάσαν, Κίτλαι ὀνόμασεν. Ἀφείλετο δέ με Φάσσαν ἄμα Νήσσας τε καὶ Κοσσύφεις, 25

* Κυθέλω.] See Bourdolotius and Panjanius.

† κράτισον.] Alluding to the Roughness of the Letter Rho.

* Βοιώτιος.] Βαστια was said to have a gross Air, and to produce stupid Men, such as Lucian makes *Lysimachus*. Attica, on the other Hand, was remarkable for Men of Taste and Genius. Lucian, here, censures *Lysimachus*, for pretending to an elegant Attic Stile, at the same Time that he rendered his Language uncooth and barbarous, by a wrong Use of the Letter T, instead of Σ.

§ ἡ ἐφώρασσα.) Φωράω signifies, “in furto capio,” in Latin, as near as may, “deprehendo.”

† λέγειν.] I cannot make Sense or Grammar, of this λέγειν, though I have endeavoured to make both of the Translation. What if τὸτε ἵστι was understood, just after ἐπεχείρει? The Place is, certainly, corrupted, for Lucian was incapable of writing it thus.

|| Ἔτι.] From this to λέγειν, inclusive, the Phrase does not seem, to me, very classical.

ἀπαγορεύετος. Ἀριστάρχος. Παριέστωσι δὲ τῇ μελισσῶῃ ὡς
ἔλιγας. Ἐτοῦ Ἀττικὴν δὲ ἥλιθον, καὶ ἐκ μίσης αὐτῆς αὐτήρ-
πασεν αὔρωμας Ὅμητόν, ὁρώμενον υἱὸν τῷ τῶν ἄλλων συλλα-
σσεῖν. Ἀλλὰ τέ λίγων παιώνων θεοπαλίας μετέξεβαλεν
τὸν ὄλην, θεοπαλίαν αἴσια λέγειν, * καὶ πᾶσαι ἀποκακοπάρτησον
τὴν θάλασσαν, ὡς τῶν ἐν κάποιοι φεισάμενοι σεύτλων· τὸν
τὸ δὲ λεγόμενον, “ μηδὲ πάσσασαλόν μοι καταλιπτεῖν.” “ Οτι
δὲ αἰεξίκακόν εἴμι γράμμα, μαθητεῦσσέ μοι καὶ αὐτοὶ μη-
δέποτε ἔγκαλέσσων τῷ Σῆτα, σμέραγδοι ἀποστάσσομεν, καὶ
ποτάσσαιν ἀφελομέρω τὸν Σμύρναν, μήτι τὸ οὖ πᾶσαι πα-
ραβάντι αὐτόκεν, καὶ τὸν συρρυγαφέα τῶν τοιέτων ἔχοντες
θεοκαδίδην σύρμαχον. Τῷ μὲν γαρ γείτονι μετ' Ρώνοστ-
σαίνι, συρρυγαφέα καὶ παρεῖ αὐτῷ φευλίνσαντες μετά πλέ-
γίσας, καὶ παῖσαν μέ πολε υπὸ μελαγχολίας ἐπὶ κόρην.
τοῦ Κάρυω μὲν τοιότον.

3. Τὸ δὲ Ταῦ τέτο σκοπῶμεν. ὡς φυσει βίαιον, καὶ πρὸς

* καὶ πᾶσαι, &c.] What Language is this, down to πούτλων, inclusive? In what Case, or in what Sense, does this καὶ couple the Passive Participle of the Preterperfect, ἀποκακοπάρτησεν, with the Active of the Present Tense, αἴσιεν? Or, How does the ωδὲ couple φεισάμενον with ἀπο-
κακοπάρτησεν, when this latter Participle is, manifestly, applied to Sigma, and the former to Tau? Because it was Sigma, that “ was shut out,” and “ Tau, that did not spare.” Or, lastly, How can it be πᾶσαι θάλασσαν, when ἀπο-
κακοπάρτησεν never governs any but the Genitive Case of the Place, whence any Thing is *þut ou*, as ἀποκλείσθαι τῆς ἑξοδοῦ; Steph. I think it would make some Sense, if it ran thus, καὶ πᾶσαις ἀποκλεισμένον τῆς θαλάσσης, ωδὲ τοῦ. εἰ-

κάποιοι φεισάμενοι σεύτλων,
“ Having, also, shut me out of
“ the whole Sea, and not spar-
“ ed even the Beets in my
“ Garden.” And I think that
the Participle of the first Aorist
of the Middle Voice, φεισά-
μενον, which we find, in the
Text, makes it probable, that
Lucian wrote the other Parti-
ciple, also, in the same Way,
ἀποκλειστάμενον; especially,
since otherwise the Whole ap-
pears, at least, to me, Nonsense.—
—The Transition, from the Sea
to Beets, is a very odd one.—
ἐν κάποιοι, i. e. Which I
“ might have thought well so-
“ cured, by being in my Gar-
“ den.”

† ὡς, τὸ, &c.] Τὸ λεγό-
μενον aliquando per Parenthesin
ponitur pro, “ quod dici solet;”
ἄκεν, τὸ λεγόμενον, ἀδελφὸς
αὐτῷ παρειη. Plat. in Rep.
Steph.

τὰ λοιπὰ, ὅτι δὲ οὐδὲ τῷ ἀλλων ἀπέσχειο γραμμάτων, ἀλλὰ καὶ τὸ Δέλτα, καὶ τὸ Θῆτα, καὶ τὸ Ζῆτα, μικρές δὲν πάσια ηδί-
κησε τὰ γοιχεῖα. Αὐτός μοι τὸ κάλει τὰ ἀδικηθέντα γράμ-
ματα. Ἀκεῖνι, Φωνήσια Δικασταί, τὸ μὲν Δέλτα λέγονται,
“Αφειλεῖο με τὴν ἐνδελέχειαν, ἐνιελέχειαν αξιῶν λέγεσθαι” 5
“ταρα ταῖς τὰς νόμους;” τὸ Θῆτα κρύψονται, καὶ τὴς κε-
Φαλῆς τὰς τρίχας τίλλονται, ἐπὶ τὸ τῆς κολοκυνθῆς ἐγ-
ρῦσθαι· τὸ Ζῆτα “τὸ συρίζειν, καὶ σαλπίζειν, ὡς μηκέτι”
“αὐτῷ ἐξεῖναι μὴ δὲ γρύζειν” τίς ἀντὶ τέτων ἀνάσχοιο;
ἢ τὶς ἐξαρκέσθε δίκην ωρὸς τὸ πονηρότατον τετὶ Ταῦ; τὸ 10
δὲ, ἄρα εἰ τὸ δύμοφυλον τῶν σοιχείων μόνον ἀδικεῖ γένθω,
ἀλλ’ οὐδὲ καὶ πέρδε τὸ ἀιθρώπειον μειαβέντηκε, τύλον τὸ τρό-
πον εἰ γάρ ἐπιτέρπει γε αὐτὸς καὶ εὐθὺς φέρεσθαι ταῖς
γλώσσαις. Μᾶλλον δὲ, ὃ Δικασταί (μειαξὺ γάρ με τά-
λιν τα τῶν αἰθρώπων πράγματα ἀνέμυντε περὶ τῆς γλώσ- 15
σης, ὅτι καὶ ταύτης με τὸ μέρθιστηλασε) καὶ γλώτται ποιεῖ
τὴν γλώσσαν ὃ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ
μειαβήσομαι πάλιν ἐπ’ ἵκεντο, καὶ τοῖς ἀνθρώποις συναγο-
ρεύσω υπὲρ ὃν εἰς αὐτὸς πλημμελεῖ. Δεσμοῖς γάρ τισι
γρεβλεῦν καὶ σπαραγάτειν αἰτῶν τὴν Φωνὴν ἐπιχειρεῖ. Καὶ ὁ 20
μέν τι καλὸν ιδάν, καλὸν εἰπεῖν βέλειας, τὸ δὲ ταρεισπε-
σὸν, ταλὸν εἰσεῖν αὐτὸς ἀναγκάζει, ἐν ἀπασι προεδρίαν
ἔχειν αξιῶν. Πάλιν ἔτερθι περὶ κλήματος διαλέγεται
τὸ δὲ (τλῆμον γάρ ἐστιν ἀληθῶς) τλῆμα πεποίηκε τὸ κλῆμα.
Καὶ εἰ μόνον γε τῆς τυχόντας ἀδικεῖ, ἀλλ’ οὐδὲ τὰ * με- 25
γάλῳ βασιλεῖ, ὃ καὶ γῆν καὶ θάλασσαν εἶχει φασι, καὶ τῆς
αὐτῶν

† κάλει.] Speaking, as it were, to the Cryer of the Court.

‡ τέτων ἀνάσχοιο.] *Ἀνέχομαι*, “tolero,” generally, governs an Accusative Case, but, sometimes, a Genitive, as, *ὅμβεων τε καὶ ηλίσ ἐνειχόντο*. Herod. Steph. But, yet, it should be observed, that no Verb really governs a Genitive Case; for, when such is put after any Verb, it is only a short Way of Speaking; as, “accuso te furti,” instead of, “accuso te de cri-“ mine furti.” And so some Idea of “Oppression” is in-

derstood, before τέτων, in the Time; ; as are, also, those of “Violence,” and “Heat,” before ὅμβεων and ηλίσ, in the Passage quoted.

* μεγάλῳ βασιλεῖ.] In the Time of the Assyrian Monarchy, the King of Assyria was styled, *the great King*. See 2 Kings xviii. 19. and Isa. xxxvi. 4. 13. The same Title was continued to the Monarchs of the Medes and Persians, when the Empire came down to them; and, therefore, it is, that Terrence, talking of a young Man who went into the Army, said, Q2 that

αὐτῶν φύσεως ἐκτῆναι, τὸ δὲ, καὶ τέτω ἐπειθελεύει· καὶ * Κῦρον αὐτὸν ὅlla, τῷρον τινα ἀπέφηνεν. Οὗτω μὲν διὸ ὅσον ἐσ-
Φωνὴν ἀνθρώπους ἀδικεῖ, ἔργῳ δὲ τῶν; εἰλαίσσον ἀνθρώπους,
καὶ τὴν αὐτῶν τύχην ὁδύροιται, καὶ Κάρδιμ χαλαρῶιται τολ-
5 λάχις, ὅτι τὸ Ταῦ ἐσ τὸ τῶν σοιχείων γένθο. παρείγαγε.
Τῷ γὰρ τέττη σώματι Φασι τὰς τυράννις ἀκολεθήσαις
μιμησαμένες αὐτῷ τὸ τλάσμα, ἐπειτα σχήματι τοιέτῳ
ξύλα τεκίνανταις, ἀνθρώπους ἀνασκολοπίζειν ἐπ' αὐτά.
* Απὸ δὲ τέττη καὶ τῷ τεχνήματι τῷ πονηρῷ τὴν πονηράν
10 ἐπονυμίαν συνελθεῖν.—Τέττων διὸ ἀπάλιων ἔνεκα πόσσων θα-
νάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; ἐγὼ μὲν γὰρ οἵμαι δι-
καίως τέττο μόνον ἐσ τὴν τὸ Ταῦ τιμωρίαν ὑπολείπεσθαι,
τὸ τῷ σχήματι τῷ αὐτῷ τὴν δίκην ὑποσχεῖν. * Ο δὲ
ταῦτας εἴναι, ὑπὸ τέττη μὲν ἐδημιεργήθην, ὑπὸ δὲ ἀνθρώπων
15 ὄνομαζέται.

that he went into Asia “ad Regem,” to the King, that is, the great King.

* Κῦρον] It is strange, that Lucian should call Xerxes Cyrus: For it was Xerxes who marched an Army of Ten-hundred Thousand, or a Million, of Men, over the Hellespont upon a Bridge of Ships, and who cut a Channel through the Neck of the Peninsula, upon which Mount Athos stands, in Macedonia, that he might have it to say, he sailed over Land. See Xerxes's Expedition, in Justin.

Perhaps, the Name of Cyrus, who was the great Erector of the Persian Monarchy, devolved upon his Heirs and Successors, and, therefore, upon Xerxes, who was his Grandson: For (as Justin relates) Darius, the Father of Xerxes, married Cyrus's Daughter. This Custom of calling a Succession of Princes, by the Name of the first great one, obtained, in many Nations: Witness the Caesars of Rome, the Ptolemies of Egypt, &c. Though I must own this a pretty groundless

Conjecture, because it is, no Way, supported by History, and wish to be better informed.

* Ο δὲ ταῦτας εἴναι, &c.] These and the following Words are, to me, strange Language, or, rather, no Language at all. The Meaning, I would fain pick out of them, is this: “That a Cross is (that is, “that there is any such Thing as a Cross in the World”) hath been worked out by this Tau [that is, “is owing to this Tau”] but it is called thus [that is, “by the Name “ταῦτας”) by Men:” That is, and Men have given it the Name ταῦτας, from this Tau.”

But I cannot be reconciled to the Nominative Case ταῦτας, after the Infinitive Mood εἴναι, and much less to the Grammar of the whole Sentence.

Rodiginus, in talking of the Letter T, says, “Crucis non men Græcum, quod est “ταῦτας, non aliunde videtur “appellationem duxisse.” Cœl. Rodig. Lib. v.

T E' A O S.

DIALOGORUM LUCIANI SAMOSATENSIS

L I B E R I.

DIALOGUS I. *Cyclopis & Neptuni.*

CYCL. **O** Pater, qualia passus sum ab hospite isto execribili, qui, postquam-inebriasset, excœavit me, adortus sopitum? NEPT. Quis verò erat ille ausus hæc, ô Polyphe? POL. Primum quidem vocabat se NEMINEM, postquam verò effugerat, & erat extra telum, dixit se nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum-esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram oslio operculum (laxum enim est mihi ingens) & incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare fese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi eos, quippe-qui essent latrones. Hic versutissimus ille (sive NEMO erat, sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem & fragrans, infidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, & specus ipse invertebatur, & non diutiùs omnino eram apud me. Postremò autem deorsum-trahabar in somnum. Ille verò, postquam exauisset sudem, & insuper ignitam-reddidisset, excœ-

Q. 3

cavat

cavit me dormientem, & ab illo tempore cæcus sum tibi, ô Neptune. NEPT. Quām altū dormiebas, ô fili, qui non exsilisti, dum excæceris! Ulysses autem ille quomodo effugit? Bene enim novi, quod non potuit amovere saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehendere eum eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, & mandans arieti quæ oporteret eum agere pro me. NEPT. Intelligo, nempe, quod sub illis clam evadens latuit te. At oportuit te in clamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, & venerunt; postquam autem rogaverunt nomen insidiatoris, & ego dixi quod esset NEMO, arbitrati me insanire, discedebant abeentes. Ita exercibilis ille sophisticè elusus me nomine. Et quod maximè angebat me erat, quod exprobrans mihi infortunium, "Ne pater (inquit) Neptunus sanabit te." NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quod, et si sit mihi impossibile sanare privationem oculorum, quod attinet verò ad res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

DIALOGUS II. Menelai & Protei.

MEN. **A**T te quidem fieri aquam, ô Proteu, non est incredibile, cum sis maris-incola: & porro, fieri te arborem, est tolerabile: &, si quando muteris in leonem, attamen neque hoc extra fidem est. Si verò possibile est, te habitantem in mari fieri etiam ignem, omnino miror hoc, & non credo. PROT. Ne mireris, ô Menelae, sio enim & ignis. MEN. Vidi & ipse. Mihi tamen vidēris (nam apertè dicetur apud te) adjicere præstigias quasdam huic rei, & fallere oculos spectantium, ipse interim factus nil tale. PROT. Et quænam deceptio fieri-possit in rebus tam manifestis? Nónne vidisti oculis apertis, in quot formas transmutavi me ipsum? Si verò usque diffidis, & res videtur esse ficta, hoc est, simulachrum quoddam obversans ante oculos tuos, postquam factus-fuero ignis, admoveto mihi, & generosissime, manum: scies enim, num solummodo videar esse ignis, an etiam urere, i. e. urendi potentia

potentia, tunc mihi insit. MEN. Experimentum est minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidēris mihi nunquam vidisse Polypum, nec nōesse quid pīscis ille patitur. MEN. At vidi sanè Polypum: quæ verò patitur, libenter discerem ex te. PROT. Quodcumque ad saxum accedens applicuerit acetabula, & coalescens tenet *idem* per cirros (*i. e.* *cirris suis*) reddit se similem illi, & imitatus saxum mutat colorem, ut lateat pīscatores, per hoc (*i. e. banc mutationem*) non differens, neque manifestus, sed lapidi assimulatus. MEN. Ferunt hæc: illud verò tuum est multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuinam alii crederes, non-credens *tuis* ipsius oculis. MEN. Videns vidi; sed res est monstrosa, eundem fieri ignem & aquam.

DIALOGUS III. Neptuni & Delphinum.

NEPT. E UGE, ô Delphines, quoniam semper estis hominibus-amici! — Et olim quidem portātis filium Iñūs in Isthmum, cum-susceperatis *eum*, postquam-incidit unā-cum matre a scopulis-Scironiis. — Et tu nunc, postquam-recepisti citharēdum hunc Methymnensem, enatāti in Tænarum, *cum* ipso *ejus* ornatu & cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si benefaciamus hominibus, *cum* simus & ipsi facti pīsces ex hominibus. NEPT. Et sanè reprehendo Bacchum quod, postquam-navali-pælio-vicisset vos, mutaverit, cum oporteret subjugare tantū, ut subegit alios. — Quomodo igitur *facinora* illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo, & sāpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: &, cum concenderat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri & argenti, *tum* nautæ, postquam per venerat ad medium Ægeum, infidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “Quoniam (inquit) hæc visa-funt vobis, saltem “*finiteme*, postquam-assumpsero ornatum, & cecinero “*in*

“ in me quoddam funebre carmen, finite, inquam, vobis
“ lentem præcipitare me ipsum.” Permisere nautæ.
Et assumpsit ornatum, & cecinit prolsus canore, & de-
cidit in mare, ut statim omnino peritus. Ego verò
postquam-fuscepisse, & collocâsem eum in dorso meo,
gerens enatavi in Tænarum. NEPT. Laudo te ob
musicæ studium ; rependisti enim ei dignam mercedem
pro auscultatione.

DIALOGUS IV. Neptuni & Nereidum.

NEPT. **F**atum sanè hoc, in quod puella demersa
est, vocetur Helleponus ab eâdem. Vos
verò, ô Nereides, acceptum cadaver Troadem asportate,
ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune,
sed sepeliatur hîc in cognomini pelago ; miser-
remur enim ejus passæ miserrima a noverca. NEPT.
Hoc quidem, ô Amphitrite, non fas. Neque alias
decorum est eam jacere hîc alicubi sub arena : sed,
quod dixi, sepelietur in Troade in Chersoneso. Illud
autem erit ipsi solarium, quod paulo post Ino etiam pa-
tietur eadem, &, propulsa ab Athamante, cadet in
mare a summo Cithærone, quâ mons ille excurrit in
mare, habens etiam natum in ulnis. NER. Sed oportet
te servare & illam, quo gratum-facias Baccho ;
Ino enim est altrix & nutrix ejus. NEPT. Non oportet
servare adeò scelestam. Attamen non decet, ô
Amphitrite, displicere Baccho. NER. Quid verò hæc
passa decidit (*i. e. Quid accidit huic ut decideret?*) ab
ariete, frater vero ejus Phryxus tutò vehitur ? NEPT.
Non-abs-re id evenit. Hic enim juvenis est, & potest
obsistere contra impetum : illa verò, postquam-concen-
derat vehiculum incredibile, & despicerat in vastum
profundum, ex desuetudine ejusmodi rerum perculta, &
simil stupore affecta, & vertigine-correpta, præ impetu
volatûs facta-est impotens cornuum (*i. e. impotens te-
nendi cornua*) arietis, quæ eousque tenebat, & decidit
in mare. NER. Nónne oportebat matrem Nephelen
succurrere cadenti ? NLPT. Qportebat. Sed Parca
multo potentior est Nephela.

DIALOGUS V. Xanthi & Maris.

XANTH. **E**xice me, ô Mare, passum dira; extingue vulnera mea. MAR. Quid hoc, ô Xanthe? Quis te deuissit? XANTH. Vulcanus.— At penitus in carbonem reductus sum miser, & æstuo. MAR. At quapropter injecit tibi ignem? XANTH. Propter filium Thetidis: postquam enim supplex-oravi eum occidentem Phrygas, ille autem non desistebat ab ira, sed obstruebat mihi alveum cadaveribus, tunc ego, misertus infeliciū, invadet eum, volens undis proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, & quantum est in Ætna, & sicubi alibi habet quid ignis, invasit me, & combusit ulmos & myricas meas: assavit verò miseros pisces & anguillas. Faciens verò me ipsuni magno-cum strepitubullire, parum abfuit-quin reddiderit totum siccum. Vidēn' ergo quomodo me habeo e pustulis-inustis? MAR. Turbidus es, ô Xanthe, & fervidus, ut parest: crux enim provenit a cadaveribus, servor autem, ut dicas, ab igne. Et meritò, ô Xanthe, hoc accidit tibi, qui impetum-feceris in meum natum, non veritus quod esset Nereidis filius. XANTH. Nōnne igitur oportuit me misereri Phrygum vicinorum meorum? MAR. Nōnne verò oportuit Vulcanum quoque misereri Achil- lis, qui erat filius Thetidis?

DIALOGUS VI. Jovis, Æsculapii, & Herculis.

JUP. **D**esinite, ô Æsculapi, & tu Hercules, rixantes alter-cum-altero, sicut homines. Hæc etenim sunt indecora, & aliena a convivio Deorum. HERC. At, ô Jupiter, visne medicastrum hunc discumbere-supra me? ÆSC. Sum etenim præstantior, per Jovem. HERC. Qua in re, ô fulminate? ànne quia Jupiter fulmine-percussit te agentem quæ non fas erant? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. ÆSC. Tu quoque in Oeta deuissus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An itaque paria & similia in-vigesta-sunt a nobis, te scilicet, & me qui filius sum Jovis

Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, & puniens homines contumeliosos: tu verò es radicum-lector, & agyrta; fortè quidem utilis ægiotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. ÆSC. Rectè dicis, quia curavi tuas pustulas-inustas, cum nuper ascendiisti semiustus, & corruptus corpore ex ambobus, *primo* tunica, &, post hoc, igne. Ego verò, etiamsi *præstiterim* nil aliud, neque servivi, sicut tu, neque caiminavi lanam in Lydia, indutus purpurā, & verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos & uxorem. HERC. Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multū tibi profuerit, cum tollens te dejecero in caput (*i. e. præcipitem*) e cœlo; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Definite, inquam, & ne obtubate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-est Æsculapium accumbere-superiorem te, utpote prius mortuum.

DIALOGUS VII. *Martis & Mercurii.*

MARS. **A**UDistin', ô Mercuri, quæ Jupiter ministrus est nobis, quām fastuosa & incredibilia? "Ego sanè (inquit) si voluero, demittam catenam e cœlo; si verò vos *omnes*, *Dii*, inde-suspensi nitamini deo-sum-trahere me, frustra laborabitis; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, unā suspendens tollam in sublime non solū vos, verūm etiam terram simul & mare." ——Et cætera, quotquot & tu audisti ——Ego autem non negarem, quod præstantior est & robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum* præstare tot-tantiique simul, ita ut non degravaturi simus *eum*, etianī adscisceremus terram & mare. MERC. Bona verba, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. MARS. Putas verò me dicturum-fuisse hæc apud omnes? Nónne verò apud te solum, quem intellexi continentem esse-linguæ? Non ergo potui reticere

reticere apud te id quod inter minas ejus visum est mihi audienti maximè ridiculum. Memini enim, non ita multò ante, cum Neptunus & Juno, & Minerva insurgentes machinati-essent vincire eum captum, memini, inquam, quomodo tunc omnimodus fuit, i. e. in omnes versabat se partes, dum-ex paveret, idque, tres cum-essent solummodo. Et, nisi Thetis, milerta ejus vocasset centimanum Briareum illi auxiliatorem, vincitus-fuisset cum ipso fulmine ac tonitu. Subiit itaque mihi hæc reputanti ridere propter ejus grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII. Diogenis & Pollucis.

DIOG. **M**ando tibi, ô Pollux (est enim, opinor, tuum reviviscere cras) potquam celerimè (i. e. quamprimum) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum cum-altero rixantes) mando, inquam, tibi dicere, illi, quod — “Diogenes, ô Menippe, jubet te, “ si ea quæ sunt in terra satis derisa-sunt a te, venire “ huc derisurum multo plura. Illic enim (scil. in “ vita) risus erat tibi adhuc in incerto, & dictum illud “ poterat frequens objici tibi, nempe. Quis enim pe-“ nitus novit quæ futura sunt post hanc vitam? Hic “ autem non desines firmiter (i. e. vera de causa) “ ridere, quemadmodum ego nunc: Et præcipue cum “ videas divites, & satrapas, & tyrannos humiles adeò “ & obscuros, agnitos ab aliis solo ploratu; & ex eo “ quod molles sint & degeneres, semper recordati ter-“ restrium.” — Dicito hæc illi: & præterea, “ ip-“ sum venire perā impletā multis lupinis, &, sicubi “ invenerit cœnam Hecates jacentem in trivio, vel “ ovum ex lustratione, vel tale quiddam.” POL. At renunciabo hæc, ô Diogenes. Qualis verò est homo quo-ad-faciem, ut optimè agnoscam eum? DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, & variegatum assumentis panno-rum-tritorum. Ridet autem perpetuò, & plerumque vellicat

vellicat arrogantes hosce philosophos. POL. Facile erit reperire *eum* ex hisce *signis*. DIOG. Vnde ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim est hoc grave. DIOG. In summa, adhortare eos ut-deliniant nugari, & contendere de Totis, & cornua generare sibi-invicem, & crocodilos facere, & docere mentem suam interrogare talia inutitia. POL. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum & ineruditum. DIOG. Tu verò illis plorare a me dicio. POL. Renunciabo & hæc, ô Diogenes. DIOG. Nuncia verò divitibus, ô charissime Pollucule, hæc a nobis: “Quid custoditis aurum, ô vani? Quid verò excruciatissimos vosmet, supputantes fœnora, & congerentes talenta super talenta, quos necesse est paulo post *huc* venire, habentes unicum obolum?” POL. Dicentur iis & hæc. DIOG. At dic etiam pulchris & robustis, *nempe*, & Megillo Corinthio illi & Damoxeno palæstritæ, quod apud nos nec flava coma, neque lati nigriive oculi, aut rubor est amplius in facie, aut nervi tenti, aut humeri robusti; sed omnia nobis-cum sunt idem pulvis, ut aiunt, cum sint crania pulchritudine nuda. POL. Non molestum est neque hæc dicere pulchris & robustis. DIOG. Et dic, ô Lacon, pauperibus (sunt verò pluri-mi & gravati ea re, & deplorantes inopiam suam) neque lachrymare, neque plorare; exponens his æqualitatem hic existentem, & quod videbunt eos, qui illic sunt divites, nil præstantiores se-ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos ener-vatos-esse. POL. Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem illa quæ mandâsti ad cæteros. DIOG. Omittemus hos, quoniam tibi videtur. Tu autem deferto sermones a me ad eos quibus ante dixi.

DIALOGUS IX. Pluto, seu contra Menippum.

CROESUS. **N**ON ferre-possimus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum *amotum a nobis*, aut transmigrabimns nos in aliud locum. PLUT. Quid autem

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autem grave vobis facit, cum-sit pariter mortuus? CROES. Postquam nos ploramus & gemimus, recordati eorum supra (*i. e. rerum terreftrium*) Midas quidem hicce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, & convitiatur, vocans nos mancipia & piacula. Nonnunquam autem & cantans obturbat ploratus nostros, & prorsus molestus est. PLUT. Quare dicunt hæc, ô Menippe? MEN. Vera dicunt, ô Pluto. Odi enim ipsos *quod-sint* generes & perdit; quibus non satis erat malè vixisse, sed & mortui adhuc recordantur, ac tenaces-sunt terrestrium. Delector igitur eos angens. PLUT. At non oportet; contristantur enim, non parvis privati. MEN. Túne etiam detiras, ô Pluto, qui-suffragaris horum gemitibus? PLUT. Nequaquam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum, & Phrygum, & Assyriorum, ita cognoscite de me, quasi non cessaturo. Quocunque enim iveritis. usque sequar angens, & cantu-obstrepens, & deridens. CROES. Annon hæc sunt contumelia? MEN. Non; sed illa erant contumelia, quæ vos egistis dignantes (*i. e. dignum censentes*) adorari, & præ-petulantia-illudentes viris liberis, & non omnino mortis memores: plorate ergo omnibus istis spoliati. CROES. Multis, ô Dii, & magnis possessionibus! MID. Quanto ego auro! SARD. Quantis ego deliciis! MEN. Euge! ita facite: vos quidem lugete: ego verò sæpius connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce te ipsum*, occentabo vobis: decet enim me occendantem talibus ploratibus.

DIALOGUS X. *Menippi, Ampphilochi, & Trophonii.*

MEN. **N**escio quomodo vos, ô Trophoni & Ampphilochi, cum-sitis mortui, honestati estis templis, & vates videmini, & vani mortales existimârunt vos esse Deos. TROPH. Quomodo itaque sumus nos culpabiles, si illi pra stultitia opinantur talia de mortuis? MEN. At non opinarentur, nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum præscii, & valentes prædicere consulentes.

R

bus.

bus. TROPH. Sciat sanè Amphilochus hicce, ô Menippe, quòd respondendum-est ipsi pro se. Ego autem Heros sum, & vaticinor, si quis ad me descenderit.— Tu autem vidēris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadiz; *alioqui* enim non diffideres tu hisce rebus. MEN. Quid ais? Nisi enim adiūsem Lebadiam, & indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es & tu, sicut nos, solā differens imposturā.— Sed, per vaticinandi artem, *oro*, Quid tandem est Heros? Ignoro enim. TROPH. Est quiddam ex homine & Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus; & utrumque-simul est. Quò igitur illud tuum Dei dimidium nunc abiit? TROPH. Editacula, ô Menippe, in Bœotia. MEN. Nescio, ô Trophoni, quid dicas: at perspicuè quidem video, quòd totus es mortuus.

DIALOGUS XI. *Mercurii & Charontis.*

MER. **S**upputemus, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, est enim melius & minoris-negotii de iis nunc statuere. MER. Attuli tibi, ut-mandaras, anchoram quinque drachmarum. CHAR. Magni dicis pretii. MER. Per Plutonem, emi sám quinque; & tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, & obolos duos. MER. Et acum emi pro velo—pro illa quinque ego obolos deposui. CHAR. Appone & hos. MER. Et ceram ad oblinendas navigii rimas, & clavos, & funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt quæ emi, nisi quid aliud effugit nos in computatione. Quando igitur dicis te hæc soluturum? CHAR. Nunc sanè impossibile est; si vero pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit mibi lucrari aliquid in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans pessima

pessima quoque evenire mala, ut ex his fructum-capiam.
 CHAR. Non aliter est (*i. e. non aliter licet mihi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim est. MER. Ita melius, etiam si debitum hoc prorogetur nobis a te. At verò nōsti, ô Charon, quales antiqui illi advenerunt, robusti omnes, sanguine pleni, & saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem & crura præ luxuria; pallidi omnes, & degeneres, nec similes illis antiquis. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturingantibus*) insidiantes, ut videntur, alii-alii. CHAR. Nec mirum; hæ etenim sunt prorsus expetibiles. MER. Ego ergo minime videar peccare, acriter exigens debita a te.

DIALOGUS XIII. Plutonis & Mercurii.

PLUT. **N**ostine senem illum, illum dico prorsus senio-consectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui-veniuntur ejus hæreditatem. MER. Etiam; dicis, nempe, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos jam vixit, totidem alios, &, si possibile esset, adhuc plures: detrahe autem *huc* adulatores ejus Charinum juvenem, & Damonem, cæterosque omnes ordine. MER. Tale factum videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi (*i. e. quâ causâ moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi ejus opes? Quod verò est fœdissimum omnium est *hoc*, quod, secretò precantes talia, colunt tamen *eum* in propatulo.—Et, eodem ægrotante, quamvis quidem quæ intus machinantur manifesta sunt omnibus, promittunt tamen se sacrificaturos, si convaluerit; &, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis; illi verò abeant-præ ipso, frustra inhibentes ejus opibus. MER. Sic patientur ridicula, veteratores ut-sunt.—Et ille plerumque scitè admodum laetat eos, & sperare-facit; &, in summa, semper moribundo

similis corroboratur multo magis quām juvenes. Illi verò, partiti jam inter se hæreditatem, spe-pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem ē media spe *abrepti*, postquam-reliquerint divitias somnio-posseffas, veniant jam *buc mali* malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII. *Terpsionis & Plutonis.*

TERPS. **H**occine justum est, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem illum ultra nonaginta (*i. e. plus quām nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum moti. Tu verò expectans hæreditatem ejus, per omne tempus insidiabarīs ei. TERPS. Nōnne etenim oportuit illum senem, & non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion; nempe, eum mori qui non amplius valet uti divitiis ad voluptatem. Parca verò, & Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam de hujusmodi ordinatione*. Oportebat enim rem ordine quodammodo fieri; nempe, seniorem mori priorem, & post hunc quicunque ætate effet secundūm ipsum; rem verò nequaquam inverti, neque decrepitiū sanè vivere, habentem tres tantūm dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco quo ad nasum, lippitudinē verò quo-ad oculos; nil suave jam sentientem, & a juvenibus derisum quasi animatum quoddam sepulchrum; non, inquam, oportuit hunc vivere, pulcherrimos verò & robustissimos juvenes emori. Hoc enim est quasi FLUMINUM REFLUXUS. Aut, denique, oporteret juvenes scire, quando senum unusquisque sit moriturus, ut non ullos frustra colerent. Nunc verò obtinet illud proverbii, *Plaustrum sæpe bovem effert*. PLUT. Hæc quidem, ô Terpsion, fiunt multo

multo prudentius quam tibi videtur. — Vos vero quid passi (*i. e. qua causa moti*) gaudetis *opibus alienis*, & vosmet senibus orbis in-adoptionem-inducitis, ferentes eosdem (*i. e. iis servientes?*) Debetis igitur risum (*i. e. estis deridendi*) ab iisdem defossi (*i. e. sepulti*): quae etiam res sit multis jucundissima! Nam quo-magis optatis vos illos mori, eò magis suave est omnibus mori vos ante illos. Novam enim quandam hanc artem excogitastis, anus amantes ac senes, & præcipue, si sint orbi: parentes vero sunt vobis inamabiles.—Quanquam multi jam *ex* amatis, intelligentes astutiam vestram *in* amore, et si forte habeant liberos, singunt *tamen se* eos odio habere, ut & ipsi amatores habeant. At deinde qui olim dona fetebant exclusi quidem sunt in testamentis; filius vero, & natura, ut justum est, potiuntur omnibus: illi vero, dolore confecti, dentibus strident. TERPS. Vera haec dicas!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, & quandocunque introitem, subitus-gemiscens, & subcrocitans penetrare quiddam, perinde-atque pullus imperfectus ex ovo? Adeo ut ego, putans eum quam-primum consensurum feretrum, plurima *et* miserim, ne ænuli me munificentia superarent. Et plerumque jacebam insomnis præ curis, enumerans, & disponens singula. Haec igitur (*viz.*) vigiliae & curæ, extitere mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, afflitit *mibi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissime, ditescens funul, & deridens tales; neque tu prius moriaris, quam præmiseris *buc* adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum effet, si Chariades morietur ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam & Phidon, & Melanthus, & omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo haec—Vivas diutissime, ô Thucrite!

DIALOGUS XIV. Zenophantæ & Callidemidae.

ZEN. **T**U verò, ô Callidemide, quomodo mortuus-
es? Nōsti etenim quòd ego, cùm esse
Diniæ parasitus, suffocatus sum plus iusto devorans;
aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum
quiddam. Nam nōsti & tu forsan senem illum Ptœo-
dorum. ZEN. Illumne orbum, divitem illum, cùm-
quo novi te plerumque versantem? CAL. Illum ip-
sum semper colebam, promittens *mibimet eum* moritu-
rum, me hærede: postquam verò res protracta-est in
longissimum, & senex ultra-Tithonum (*i. e. Tithon*
annos) vixerat, inveni compendiariam quandam viam
ad hæreditatem. Mercatus enim venenum, persuasi
pocillatori, *ut* simul atque Ptœodorus posceret *quid*
bibendum (bibit verò abunde) *tum ille*, injecto in cali-
cem meraciore *vino*, haberet idem paratum, & daret ei.
Si verò faceret hoc, juravi me dimissurum eum liberum.
ZEN. Quid ergo factum-est? Vidēris enim narraturus
quiddam prorsus inopinatum. CAL. Postquam itaque
loti venimus *ad cænam*, puer habens jam duo pocula
parata, alterum quidem Ptœodoro, continens venenum,
alterum verò mihi, *tum* errore-captus, nescio quomodo,
dedit sanè venenum mihi, non-venenatum verò Ptœo-
doro. Deinceps ille quidem bibebat; ego verò sta-
tum porrectum admodum jacui, supposititum pro illo
cadaver.— Quid hoc? Ridēsne, ô Zenophanta?
Atqui non oportet irridere virum sodalem. ZEN.
Cur non? Passus-es enim lepida (*i. e. lepidè*) ô Calli-
demide. Quid autem ad hæc *dixit* senex? CAL.
Prinò quidem perturbatus-est ad r̄m improvisam.
Deinde intelligens, opinor, quod factum est, risit &
ipse ea quæ pocillator fecerat. ZEN. At non oportuit
te divertisse in compendiariam illam viam. *Hæreditas*
enim obveniret tibi tutiū viâ-vulgari, et si esset paulo
tardior.

DIALOGUS XV. *Cnemonis & Damnippi.*

CNEM. **H**OCTO est illud proverbii, *Hinnulus devicit Leonem*. DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomachacher? Invitus reliqui hæredem astu-elusus miser, prætermittens eos quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, & liberis-carentem, sub mortem (*i. e. imminentे ejus morte*) & ille non illibenter admittebat officium meum. Tum visum est mihi hoc etiam *inter alia* esse astutum, nempe, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut & ille æmularetur, & idem ficeret erga me. DAM. Quid igitur fecit ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus-sum, tecto in-me illapso; & nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum cum esca. DAM. Non solum *bamum & escam*, sed & ipsum te pescatorem: ita-ut commentum struxeris contra teipsum. CNEM. Videor ita fecisse. Ploro igitur.

DIALOGUS XVI. *Charontis & Mercurii.*

CHAR. **A**Udite quomodo res vestræ *sese* habent, Parva est vobis, ut videtis, ac putrida navicula, & perfluit undique; &, si inclinaverit in alterutrum *latus*, subversa peribit. Vos verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce conscenderitis, vereor ne postea pœnituerit-vos, & præcipue, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Diccam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim vel sic navigium vos capiet.—Tibi verò, ô Mercuri, curæterit neminem posthac recipere, qui nudus non fuerit, & abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, & recipe eos, nudos conscendere co-gens. MER. Bene dicis: atque ita faciemus.—Et quisnam

quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea & baculum projecta-funt in lacum; at tritum-pallium non attuli, recte faciens. MER. Conscende, ô Menippe, vir optime, & primum occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cuius osculum erat (*i. e. estimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, & labia *cum* ipsis osculis, & comam prolixam, & genarum ruborem, & cutem totam. Bene habet, succinctus es, jam conscende. Hic verò purpurā & diadema *indutus*, truculentus hic! quis, *inquam*, es tu? LAMP. Lampichus *sum ego*, Geloorum tyrranus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potius: quare exuto hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, & jactantiam, & fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema & chlamydem. MER. Nequaquam, sed depone & hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, & amentiam, & insolentiam, & iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus & carnosus? DAM. Damasias athleta. MER. Etiain; *idem esse* vidēris. Novi etenim te, sæpe conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipere me nudum. MER. Nequaquam nudum, ô bone, *utpote* circumdatum tam-multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice & coronas hæsce & præconia DAM. Ecce tibi re-verâ nudus sum, ut vides, & par-pondere cæteris mortuis. MER. Ita melius *est*, *te* levem esse, quare jam ingredere.—Et tu, ô Crato, depositis divitiis, & molitie, & luxu insuper, nec portato vestimenta sepulchria, neque dignitates majorum. Relinque verò & genus, & gloriam, &, si quando civitas præconio promulgavit te nimirum beneficum, & statuarum inscriptions;

tiones; neque prædicato, quòd *cives* congesse tibi magnum sepulchrum: nam & hæc in-memoriam-revocata-gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, & præclaras-res-gessi, & civitas me honestavit. MER. Relinque trophæum in terra; pax enim est apud inferos, & nihil opus-erit armis.—Quisnam vero est hic ex habitu *ipso* gravis, & fastuose-gerens; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, ut *præ se* fert; sed potius (*i. e.* re verâ) præstigiator, & prodigiorum fictione refertus: quapropter denudato & hunc, videbis enim multa & ridicula sub veste occulta. MER. Depone tu primò habitum; deinde hæc omnia.—O Jupiter; quantam portat jactantiam, quantam verò inscitiam, & contentionem, & inanem-gloriā, & quæstiones dubias, & ratiocinjia spinosa, & cogitationes perplexas? Sed & vanum laborem valde multum, & deliramenti non parum, & nugas, & minutiarum disquisitionem: *imo*, per Jovem, & aurum hoc, & voluptuosum-affectum, & impudentiam, & iracundiam, & delicias, & mollitiem: non enim hæc me latent, et si ea studiosè occultes. Depone autem & mendacia, & jactantiam, & opinionem, te esse aliis meliorem. Quòd, si habens hæc omnia concendas, quæ quinquaginta-remorum-navis te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque & hirsutam, ut vides. Pilii sunt minarum quinque, ad minimum. MER. Rectè dicens; depone & hanc. PHIL. Et quisnam erit tonsor? MER. Menippus hic, acceptâ naupegorum securi, abscedet eam, scalâ usus *pro* epicopo, *i. e.* trunci vice. MEN. Neququam, ô Mercuri, sed da mihi serram, hoc enim erit magis ridiculum. MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum fœtorem. MEN. Vín' paululum auferam & de superciliis? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid hoc? Etiam lachrymaris, ô scelestè, & ad mortem expavescis?

expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimé utilēm ei in vita. PHIL. Depone ergo & tu, ô Menippe, libertatem, & loquendi-simplicitatem, & alacritatem, & magnanimitatem, et risum. Tūne solus aliorumrides? MER. Nequaquam: sed retine hæc, levia cum-sint, & valde portatu facilia, & ad navigationem utilia.—Et tu, ô rhetor, depone tantam verborum circuitionem perpetuam, & antitheses, & adæquationes, & periodos, & barbarismos, & alia verborum pondera. RHET. Esto; ecce, depono. MER. Bene *res* habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor, clavum. Bene patiamur, *i. e. prosperè navigemus*.—Quid ploratis, ô vani? Et præcipue, tu philosophe, qui nuper spoliatus-es barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quænam? MEN. Quòd non-amplius cœnas opiparas cœnabit, neque noctu exiens clam omnes, & caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*) & manè decipiens juvenes *non* accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu verò, ô Menippe, nōnne gravaris quòd sis mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante?—Sed inter sermones *nostros*, nōnne clamor aliquis auditur, quasi quorundam a terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, & uxor ejus undique-premitur a mulieribus, & pueruli *ejus* nuper-nati, & illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasæ mater ejulans incepitat unā cum mulieribus lamentationem in Damasiā—Nemo verò, ô Menippe, te deflet; solus enim jaces in tranquillo. MEN. Nequaquam ita *res* habet; sed paulò post audies canes lucretissimè ululantes propter me, & corvos alis plangentes, cum convenientes me sepelient.

MER.

MER. Fortis es, ô Menippe.—Sed, quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò & portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.—Progrediamur & nos—Quare etiamnum cunctamini? Necesse erit *vos* judicari, & dicunt pœnas esse graves, *nempe*, rotas, & vultures, & faxa. Vita verò cujusque manifestabitur.

DIALOGUS XVII. Cratetis & Diogenis.

CRAT. **N**Ostín', ô Diogenes, Mærichum illum di-
vitem, illum prorsus divitem, illum e
Corintho; illum possidentem multas naves onerarias,
cujus consobrinus Aristeas, & ipse opulentus, solebat
dictitare Homericum illud, *Aut tolle me, aut ego te?*
DIOG. Cujus rei causâ, ô Crates, colebant se-mutuò?
CRAT. Hæreditatis causâ uterque, quum-essent coævi.
Et in lucem proferebant testamenta; Mærichus qui-
dem relinquens Aristeam dominum suorum omnium, si
ipse priùs-moreretur; Aristeas verò Mærichum, si *idem*
Aristeas prior abiret. Hæc sanè scripta fuerant. Illi
verò colebant se-mutuo, superantes alter alterum adu-
latione. Et vates conjectantes futurum, sive ab astris,
sive a somniis, ut Chaldæorum filii; *nec solum illi*, sed
& Pythius ipse concedebat victoriam nunc quidem Ari-
steæ, nunc verò Mæricho; & lances inclinabant modò
quidem in hunc, modò verò in illum. DIOG. Quis-
nam igitur, ô Crates, fuit eventus? *Est enim auditu*
dignum. CRAT. Mortui sunt ambo eodem die; hæ-
reditates verò redierunt ad Eunomium & Thrasiclem,
ambos *illorum* cognatos, nec unquam a-vatibus-prædi-
scentes hæc ita fore. Illi enim (*Mærichus scil. & Ari-*
steas) navigantes a Sicyone in Cirrham, & lapigi obli-
quo occurlantes circa medium cursum subversi sunt.
DIOG. Bene fecerunt (*i. e. hoc merito evenit*). Nos
verò, cum eramus in vita, cogitabamus nil tale alter-
de-altero: neque ego unquam optabam Antiflhenem
mori, ut hæres-potirer baculo ejus (habuit autem om-
nino validum, quoniam-fecerat *idem* ex oleastro) nec tu,
opinor, ô Crates, cupiebas mei mortui hæres-potiri
possessionibus

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possessionibus, scil. dolioque, & perā continente duas lupinorum chœnices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Digones. Nam & tu hæres-potitus-es *iis rebus* Antisthenis, quibus opus-erat, & ego tuis, multo majoribus & splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi-simplicitatem, libertatem. DIOG. Memini, per Jovem, me successorem accepisse has divitias ab Antisthenè, & reliquisse tibi adhuc æctiores. CRAT. Sed alii negligebant tales possessiones, & nemo colebat nos, expectans se hæredem-fore: omnes vero spectabant ad aurum. DIOG. Nec-injuriā negligebant opes nostras; non enim habebant ubi reciperent talia a nobis perfluentes præ luxuria, tanquam putria marsupia. Quare, si quando aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, & perfluebat, fundo continere non valente; quale quidam hæ Danai virgines patiuntur, infundentes aquam in dolium perforatum. Servabant vero illi aurum dentibus, & unguibus, & omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi vero buc venient ferentes obolum duntaxat, & hunc, usque ad portitorem solummodo.

DIALOGUS XVIII. *Alexandri, Annibal, Minois, & Scipionis.*

ALEX. O Portet me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minime quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam vero estis? ALEX. Hic quidem est Annibal Carthaginiensis; ego vero Alexander, filius Philippi. MIN. Per Jovem, præclari ambo; sed & de quo est vobis contentio? ALEX. De præstantia. Hic enim ait se fuisse meliorem me ducem. At dico ego, quod & nōrunt omnes, me rebus bellicis præstare non solum huic, sed prope omnibus ante me ducibus. MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus dicio. ANN. O Minos, adjutus sum quo-ad hoc num (i.e. profeci hac una in re) quod hic Græcam etiam

etiam linguam didici ; ita ut hicce ne hac quidem *parte* ferat plus quam-ego, *i. e. superet.*—Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum*, indui imperio per se (*i. e. propriâ virtute*) & digni habiti magistratu. Ego itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens ha-bitus-sum-dignus maximis *honoribus*, *utpote* judicatus *omnium* præstantissimus. Et cepi Celtiberos, & devici Galatas Hesperios. Et, cum-transisseim montes ingentes, percurri omnia *loca* circa Eridanum ; & subversas red-didi tot urbes, & campestrem Italiam subjugavi, & veni usque ad suburbia præcellentis urbis *Romæ* ; & tot occidi uno die, ut metirer annulos eorum modiis, & pontibus insternerem flumina *ex* cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans me esse Deum, aut matris *meæ* somnia narrans ; sed confessus me esse hominem, & æquiparatus ducibus prudentissimis, & configens cum militibus pugnacissi-mis : non, *ut ille*, Medos debellans, & Armenios, au-fugientes, priusquam aliquis sequeretur, & statim victoriam tradentes audenti *eam petere*. Alexander verò, accepto paterno imperio, *id auxit*, & latè extendit, *hoc autem præstítit*, usus fortunæ impetu. Postquam igitur vicit, & superavit miserum illum Darium Issique & Arbelis, tunc abcedens a patriis *moribus* adorari postu-lavit, & mutato-vivendi more transtulit se *ad* Medo-rum vivendi rationem : & cæde-sœdavit amicos in con-viviis, & corripuit eos ad mortem. Ego verò ex æquo imperavi patriæ, &, quum illa revocabat, hostibus magnâ expeditione navigantibus contra Libyam, statim parui, & exhibui me *ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstiti hæc, cum-essem barbarus, & Græcae disciplinæ ineruditus. Et neque decantavi Homerum, ut hic ; neque eruditus *fui* sub Aristotele sophista, *utpote*, usus solâ bonâ naturâ.— Hæc sunt *ea*, in-quibus dico ego me esse præstantiorem Alexandro. Si verò hic est ornatior, quod vincum-erat caput diademate (forsitan quidem & hæc honesta sunt Macedonibus) non tamen propter hoc debet videri melior generoso, & imperatorio viro, qui usus-est inge-nio

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nio magis quam fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habitatum*. Tu vero, ô Alexander, quid dicas ad hæc? ALEX. Oporteret quidem, ô Minos, nil dicere contra virum adeò strenuum: nam vel fama sufficit ad te docendum, quantus quidem ego rex, quantus vero hic latro fuit. Adverte tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, res-gerendas aggressus & cohibus (*i. e. pacavi*) turbatum regnum, & ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem Græciæ civitatibus, non dignum-putavi me, protegentem imperium Macedonum, contentum-esse imperare iis tantum regionibus quotquot pater meus reliquerat; sed, animo occupans totum orbem, & grave putans, ni subjugarem omnia, invasi Asiam paucos dicens, & vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, & Phrygiâ, &, in summa, subactis quæcunque erant ante pedes (*i. e. obvia*) veni ad Issum, ubi Darius, dicens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nōstis vos, quam multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretasse. Et gessi has res ipse primus-periclitans, & decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis gesta, veni porro usque-ad Indos, & feci Oceanum terninum imperii, & elephantes eorum cepi, & Porum subjugavi. Et, trajecto Tanai, Scythes, viros non contempnendos, devici magno equestrí prælio. Et benefeci amicis, & ultus-sum hostes. Si vero visus-sum hominibus etiam Deus, ignoscendi sunt illi vel tale quiddam de me credentes propter magnitudinem rerum a me gestarum. Denique vero, mortuus-sum ego rex; hic vero in fuga apud Prusiam Bithynum, ut pater erat, versutissimum & crudelissimum obire. Omitto vero dicere quomodo superavit Italos; quod non viribus, sed malitiâ, & perfidiâ, & dolis. Præstigit vero nil legitimum aut apertum. Quoniam vero exprobavit mihi delicias, videtur mihi oblitus esse eorum quæ egit Capuæ, versans cum mere-tricibus,

tricibus, &, admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potius invaderem, quid magni præstitissem, captâ Italâ sine sanguine, & subjugatâ Libyâ, & regionibus iis usque-ad Gades? Sed illa jam formidantia, & confitentia me dominum, non visa-sunt mihi bello-digna. Dixi.—Tu verò, ô Minos, judica. Nam vel hæc e multis sufficiunt. SCIP. Ne *judices*, nisi prius audiveris & me. MIN. Quis verò es tu, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio sum Italus imperator, qui cepi Carthaginem, & Afros subegi magnis præliis. MIN. Quid igitur dicis & tu? SCIP. Inferiorem quidem *me esse* Alexandro, præstantiorem verò Annibale; qui persecutus-sum eundem victum & turpiter fugere-coactum. Quomodo ergo hic non *fit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem judicator primus; tu verò post illum; deinde tertius Annibal, si videtur; nec ipse contemnendus.

DIALOGUS XIX. Diogenis & Alexandri.

DIOG. **Q**UID hoc, ô Alexander? Tûne etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*: non verò mirum, si, homo cum-essem, mortuus sim. DIOG. Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. ALEX. Philippi procul-dubio. Non enim mortuus-fuissem, si essem Ammonis. DIOG. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe*, Draconem habuisse-consuetudinem *cum ea*, & visum-fuisse in ejus lecto: deinde te eo-modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se esse* patrem tuum. ALEX. Audivi hæc & ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonii dixerit quid sanum, (*i. e. verum.*) DIOG. At, ô Alexander, mendacium eorum fuit non inutile tibi ad res gerendas. Multi enim, existimantes

te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? ALEX. Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solum, quod moriens dedi annulum Perdicæ. Sed quidrides, ô Diogenes? DIOG. Quid aliud quam recordarer ea quæ Græci faciebant, adulantes tibi nuper adepto imperium, & eligentes te defensorem (*i. e. patronum*) & imperatorem contra barbaros; quidam verò adscribentes te duodecim Diis; & extruentes templa, & sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepe liverunt? ALEX. Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in mirâ sunt ei*) se me in Ægyptum abductum ibi sepulturum, ut unus siam ex Ægyptiis Diis. DIOG. Nonne riferò, ô Alexander, videns te etiamnum apud inferos delirantem, & sperantem fieri Annubim, vel Osirim? Sed ne speres hæc, ô divinissime: non enim fas est quemquam eorum, *qui* semel transnavigârunt paludem, & pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim est negligens Æacus, nec contemnendus Cerberus. Libenter verò discerem illud *ex te*, quomodo fers, quoties reputas, quantam apud superos fælicitatem relinquens *huc* venisti; *nempe*, corporis custodes, & satellites, & satrapas, & tantum auri, & gentes adorantes, & Babylonem, & Baætra, & magnas belluas, & honorem, & gloriam, & insignem esse agitantem *currum*, vinclum caput vittâ candidâ, & purpurâ substrictum. Nonne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nonne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quæ sunt a fortuna? ALEX. Illéne sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire facta Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit ambitione mea erga eruditonem, assentans, & laudans, nunc quidein propter formam, quasi esset & hæc pars *aliqua* BONI; nunc verò propter res gestas & divitias. Putabat etenim rursus & has esse bonas, ut & ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, & artifex!

sex! At verò hunc fructum-percepi ex ejus sapientia,
scil. discruciarī propter illa quæ paulò ante enumerarāsti, ut propter maxima bona. DIOG. Sed nōstīn' quid facies? Suggeram enim tibi remedium doloris. Quando helleborus non hīc nascitur, tu tamen saltem, ore inhiantē hauriens aquam Lethes, bibe, & rursus bibe, & sæpius; ita enim desines discruciarī de bonis Aristotelicis: video enim & Clitum illum, & Callisthenem, & alios multos irruentes in te, ut discerpant, & ulciscantur te ob ea quæ perpetrāsti in ipsis. Quare ito tu aliâ hâc viâ, & bibe sæpius, ut dixi.

DIALOGUS XX. *Alexandri & Philippi.*

PHIL. **N**ON potes quidem, ô Alexander, nunc inficiari *te esse* meum filium: non enim mortuus-fuisse, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quod eram filius Philippi *filii Amyntæ*; sed accepi vaticinium, utpote existimans *idem esse* utile ad res gerendas. PHIL. Quid ais? Utilēne tibi videbatur præbere te fallendum a vatibus? ALEX. Non hoc volui, sed barbari, *inquam*, percusisti stupebant me, & nemo jam obstabat, quod-opinarentur *se cum Deo* pugnare; quapropter facilius superavi eos. PHIL. Quosnam pugnâ-dignos viros vicisti tu, qui semper conflixisti *cum* timidis, prætentibus arculos, & parmulas, & gerras salignas? Superare Græcos, Bœtios, nempe, & Phocenses, & Athenienses, erat opus *præclarum*. Præterea subigere Arcadum armaturam gravem, & equitatum Thessalum, & jaculatores Eleorum, & parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pœonas; hæc, *inquam*, magna fuere. Nōnne verò nōsti, quomodo *vel* decem millia hominum ascendentes ante te *cum duce* Clearcho superarunt Medos, & Persas, & Chaldæos, & homines *illos* auro ornatos, mollesque; neque *illos* sustinentes venire ad manus (*i. e. configere*) sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythæ, ô pater, & Indorum elephantes fuere opus quoddam non contemnendum. Et simul devici eos, non ipsis dividendo, neque per proditiones victorias emendo. Nec

pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *qua-ad* Græcos, recepi quidem quosdam *ex iis* fine sanguine. Forsan verò audisti quomodo ulti-sum Thebanos. PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossum interfecisti, quod ausus-esset laudibus-extollere me præ tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, & tiaram rectam imposuisti, & a Macedonibus liberis viris adorari postulâsti. Et, quod est omnium maxime-ridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus, & celebrans tales (*i. e. tam fædas*) nuptias, & deperiens Hephaestionem. Cum-audirem hæc, laudavi unum *solummodo*, nempe, quod abstinuisti ab uxore Darii pulchrâ existente, & curam-adhibuisti matris & filiarum ejus. Hæc etenim sunt regia. ALEX. Nonne verò laudas, ô pater, *meam* periculorum appetentiam, & *me* primum defiliisse intra mœnia apud Oxydracas, & accepisse tot vulnera? PHIL. Non laudo hoc, ô Alexander; haud quia non puto esse decorum, *vel* regem aliquando etiam vulnerari, & pericitantem præire exercitum; sed quod tale facinus minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, & homines viderent te in morem oneris exportatum e prælio, sanguine manantem, & gementem propter vulnus; hæc, *inquam*, essent ludibrio spectantibus, & Ammon argueretur præfigiator, & mendax-vates, prophetæque ejus adulatores. Aut (*si hanc rem hoc modo consideres*) quis non rideret, videns Jovis filium animo-deficientem & medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nonne putas multos esse qui carpant prætextum istum, cum videant cadaver Dei porrectum jacens, putrescens jam & tumefactum in morem corporum omnium? Alioquinque considerando, ô Alexander, etiam utile illud, ut vocâsti, nempe, te, per hoc (*i. e. fictionem*) facile vincere; illud, *inquam*, ipsum abculit tibi multum gloriæ rerum bene-gestarum. Quodque enim *tuum memorabile facinus* videbatur minutius, a Deo fieri visum. ALEX. Non hæc putant homines de me, sed statuunt me

me æmulum Herculū & Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidēn', ut hæc dicas, quasi Ammonis filius? qui comparas te ipsum Herculū & Baccho; & non erubescis, ô Alexander, nec dedisces arrogantiam, & noscēs te ipsum, & sapis jam mortuus.

DIALOGUS XXI. *Achillis & Antilochi.*

ANT. **Q**Ualia, ô Achilles, nuper dicta-sunt *a te* Ulyssi de morte? Quam ignava, & indigna ambobus *tuis* præceptoribus, Chirone & Phœnīce? Auscultabam enim, cum dices, *te* velle colonum mercede-servire apud aliquem *e pauperibus*, cui multus non suppetat victus, potius quam mortuis omnibus imperare. Hæc dicere deceret quidem forsan Phrygem aliquem abjectum, timidum, & ultra pulchrè se habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, & contrarietas rebus *a-te* gestis in vita, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adeò de feso: qui, cum licet longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc imperitus eorum quæ hic sunt, & ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infelicem illam gloriolam vitæ. Nunc verò intelligo tandem, quam quidem inutilis illa *st.* Et, etiamsi superi homines quam maximè decantabunt *gesta mea*, æqualis tamen honos *est* apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, & differentes alii-ab aliis in re nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò *est hic* æqualitas, & mortuus similis *est mortuo*, sive ignavus fuerit, sive strenuus. Hæc discruciant me; atque ideo gravor, quod non mercede-servio vivens, (*i. e. in vita.*) ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, & non discruciar statutis. Et præterea, vidésne quot sociorum tuorum sumus

fumus h̄c circa te? Paulo post verō & Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidēn' Herculem, & Meleagrum, aliosquē admirabiles viros, qui, non opinor, acciperent redditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus & victu-elegantibus viris? ACHIL. Consilium quidem *tuum* est amicum. Memoria verō eorum quæ aguntur in vita, nescio quomodo, discruciat me & quemque, opinor, vestrūm. Si verō non confitemini, estis hoc pejores, per silentium (*i. e. secretō*) patientes idem *quod ego*. ANT. Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verō est nobis silere, & ferre, & tolerare, ne optantes talia *nos* etiam debeamus risum (*i. e. derideamur & nos*) sicut tu.

DIALOGUS XXII. Menippi & Tantali.

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Quia, ô Menippe, enectus-sum siti. MEN. Adeōne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavā manu. TANT. Nullum *effet* commodum, si incumberem; aqua enim fugit, post-quām senserit me appropinquantem. Si verō aliquando etiam hauriam, & admoveam *eam* ori, non præoccupo madefaciens (*i. e. non prius, sive sat citō madefacio*) summum labrum, & *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccām. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire & sitire, sepultum est alicubi in Lydia. Tu verō anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi *effet* corpus MEN. Sed hoc ita *esse* credamus, quoniam dicis *te* siti puniri. Quid verō itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopiā potū? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Reclē sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me, nil* indigentem, cupidum

dum-tamen-esse bibendi. MEN. Deliras, ô Tantale ; &, per Jovem, vidêris re verâ indigere potu, *nempe*, mero (*i. e. immixto*) helleboro, qui pateris *quiddam* di-versum *ab* iis qui a canibus rabiosis mortisi-sunt, formi-dans non aquam, sed fitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis-animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibt; *est* enim impossibile ; quanquam non omnes, sicut tu, sitiunt ex condemna-tione, aquâ eos non expectante.

DIALOGUS XXIII. Menippi & Æaci.

MEN. **E**xpone mihi, per Plutonem, ô Æace, om-nia in orco. ÆAC. Non facilè, ô Me-nippe, omnia. Accipe autem quotquot per-capita-cognoscenda sunt. Hic quidem, quòd Cerberus est, nōsti ? & adveniens jam vidisti portitorem hunc, qui trajecit te, & lacum, & Pyriphlegethontem. MEN. Novi hæc, & te, quòd januam custodis. Vidi etiam regem, & Furias. Ostende verò mihi homines anti-quos, & præcipue, eorum illustres. ÆAC. Hic qui-dem *est* Agamemnon, hic Achilles, hic Idomeneus jux-ta *eum*. Postea Ulysses, deinde Ajax, & Diomedes, & Græcorum optimates. MEN. Papæ, Homere ! Qua-lia tibi rhapsodiarum capita projecta-sunt humi, incog-nita, & informia, cinis omnia, & meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, *est* hic ? ÆAC. Cyrus *est*. Hic verò Crœsus ; hic ultra eum Sardanapalus ; hic ultra hos Midas ; ille verò Xerxes. MEN. Téne igitur, ô scelestè, exhorruit Græcia ponte-jungentem Hellespontum, affectantem verò navigare per montes ? — Qualis verò *est* & Crœsus ! Sardanapa-lum autem, ô Æace, permitte mihi in malam percu-tere. ÆAC. Nequaquam ; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor ta-men eum, cum-fit-omnino semi-fœmina. ÆAC. Visne verò ostendam tibi & philosophos ? MEN. Ita, per Jovem. ÆAC. Primus hic tibi *est* Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita ; & tu quoque, ô Menippe. MEN. An-non

non adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet*, ô bone, fabas; ita-ut hoc non sit tibi edule. PYTH. Da modò; alia sunt apud mortuos dogmata. *Jam enim didici*, quod fabæ & testiculi parentum, hîc *saltem*, nil *sint simile*, *sive, non sint idem*. ÆAC. Hic autem est Solon *filius Execestidis*, & ille Thales; & juxta ipsos Pittacus, & cæteri *sapientes*. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum *læti sunt*, & alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis? ÆAC. Empedocles, ô Menippe, qui ab Ætna adest semiuflus. MEN. Quid passus (*i. e. quâ causâ motus*) ô æripes optime, injecisti te ipsum in crateras? EMP. Infania quædam, ô Menippe, *aedit me*. MEN. Non, per Jovem, sed vanâ gloria, & fastus, & gravedo plurima (*i. e. stultitia*:) Hæc, *inquam*, combusserunt te cum ipsis crepidis *tuis*; indignum, ut-eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus.—Ubinam verò, ô Æace, *est* Socrates? ÆAC. Ille nugatur plerumque cum Nestore & Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidēn' calvum illum? MEN. Sunt omnes calvi; ita-ut hoc esset-omnium nota. ÆAC. Simum illum dico. MEN. *Eft* & hoc idem: *sunt enim omnes simi*. SOCR. Méne quæris, ô Menippe? MEN. Maximè, ô Socrates. SOCR. Quomodo res *se habent* Athenis? MEN. Multi juniorum profitentur philosophari: & certè plurimi *eorum sunt* summi philosophi, si quis spectet ipsos *tantum* habitus, & *inceffus-eorum*. *Quo-ad cætera* autem—Vidisti, opinor, qualis ad te venerit Aristippus, & Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me? MEN. O Socrates, beatus es homo *quoad talia* (*i. e. famâ beatus es.*) Omnes itaque existimant fuisse te admirabilem virum, & novisse hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. SOCR. Dixi & ipse hæc iis; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te? SOCR. Charmides, ô Menippe, & Phædrus, & ille

& ille Cliniæ filius. MEN. Euge, ô Socrates, quoniam hīc etiam exerces artem tuam, & pulchros non despicias. SOCR. Quid enim aliud suavius agereim?— Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Crœsum & Sardanapalum prope ipsos habitaturus; videor enim *mibi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Alias verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

DIALOGUS XXIV. Menippi & Cerberi.

MEN. **O** Cerbere (sum enim tibi cognatus, cum-sim & ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descendenteret ad vos? Par est enim te Deum non solum latrare, sed etiam humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, & non omnino mortem formidare visus, & volens indicare hoc stantibus extra ostium. Postquam verò inclinavit intra hiatum, & vidit caliginem, & ego cicutā mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, & deplorabat liberos suos, & siebat omnigenus (*i. e. versabat se in omnes partes*) MEN. Homo igitur sophista fuit, & non verè rem contemnebat? CERB. Non verè; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: & hoc, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quod sunt* audaces & fortes usque ad orci fauces; *quaे sunt* intùs certissimum *sunt* indicium, *an sint* verè fortes MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (*i. e. magnanimititer*;) & Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei, ridentes, & renunciantes omnibus PLORARE.

DIALOGUS XXV. Charontis & Menippi.

CHAR. **R** Edde portoria, ô scelestæ. MEN. Vociferare, ô Charon, si hoc est tibi jucundius. CHAR.

CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an sit etiam alias quispiam: ego verò non habeo. CHAR. At, per Plutonem, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc baculo* feriens, frangam tibi caput. CHAR. Túne igitur gratiis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. Per Jovem, multum lucrarer, si, *præter alios labores meos*, futurus-sum etiam solvere *portoria pro mortuis*. CHAR. Non absistam a te. MEN. Igitur, subducto navigio, permaneto *bic*, hujus *rei* (*i. e. me retinendi*) gratiâ.—Sed quomodo accipias quod non habeo? CHAR. Tu verò nónne nôsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuítne *me*, propter hoc, non mori? CHAR. Solúsne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone; exhausi enim *sentinam*, & remum arripui, & unus *e cæteris vectòribus* non flebam. CHAR. Nil hæc sunt ad portoria. Oportet te obolum reddere; non enim fas est aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicens, ut, ob hoc, etiam plagas accipiam ab Æaco. MEN. Ne ergo turbas-cieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, & Hecates cœnam. CHAR. Undè, ô Mercuri, adduxisti nobis canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, & vellicans, & unus cantillans, plorantibus illis? MER. An ignoras, ô Charon, qualēm transvexisti virum? omnino liberum, & cùi nil est curæ. Hic est Menippus *ille*. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bone—bis vero non capies.

DIALOGUS XXVI. Diogenis & Mausoli.

DIOG **Q**UA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) & dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopensis; qui quidem rex-fui totius Cariæ, imperavi vero

vetò Lydis etiam quibusdam, & insulas quasdam subegi, & progressus sum usque-ad Miletum, subverbis plerisque Ioniæ partibus. Et pulcher eram, & amplus, & in bellis validus. Hoc verò est maximum, quod in Halicarnasso habeo monumentum perquam magnum in me impositum, quantum non aliis mortuus, & neque adeò elaboratum ad pulchritudinem, equis & viris ad absolutissimam formam expressis e marmore pulcherrimo; quale ne vel templum aliquis facile inveniat. Nonne tibi videor jure magna-cogitare, frue efferri, propter hæc? DIOG. Propter regnum, ais, & pulchritudinem, & sepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mausole, neque vires illæ amplius tibi adsunt, neque forma. Si itaque eligemus aliquem venustatis nostræ arbitrum, non possum dicere, quare tua calvaria præferatur meæ. Ambæ enim sunt calvæ, & nudæ, & pariter dentes ostendimus, & orbati-sums oculis, & simi-facti naribus. Fortasse quidem sepulchrum illud, & sumptuosa illa saxa possint esse usui Halicarnasseis ad ostentandum, & gloriose-jactandum apud hospites, nempe, cum ostendant, quam magnificentum sit ipsis ædificium: non video autem, ô bone, quid tu ex eo fruatis, nisi hoc dicas, quod pressus sub tantis saxis fers-onus magis (i. e. majus) quam nos. MAUS. Fuerintne ergo illa omnia stolida (i. e. inania) mihi, & eritne Diogenes honore par Mausolo? DIOG. Non par, ô nobilissime; Mausolus enim plorabit recordatus terrestria, in quibus existimabat se esse beatum. Diogenes verò deridebit eum. Et alter quidein, scil. Mausolus, mémorabit sepulchrum suum extrectum ab Artemisia uxore & sorore sua: Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim cura-erat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit apud præstantissimos famam de se excelsiore, & in firmiori loco (i. e. fundamento) extrectam quam tuum illud monumentum.

DIALOGUS XXVII. Nirei, Thersitæ, & Menippi.

NIR. **E**N sanè, Menippus hic dijudicabit, uter nostrum est formosior. Dic, ô Menippe, nonne

ne videor tibi pulchrior? MEN. Quinam verò estis? Oportet enim, opinor, hoc priùs scire. NIR. Nireus & Thersites. MEN. Uter igitur Nireus, & uter Thersites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quod sum tibi similis, & non tantum differs, quantum cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego ille capite-acuto, & glabro, apparui *jam* judici nil deterior *te*. Tempus verò est tibi, ô Menippe, dicere, utrum existimes formosiorum. NIR. Me sanè filium Aglaiae & Charopis, qui *veni pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem nostra sinilia sunt; calvaria verò tua dignosci-potest hoc solummodo a Thersitæ calvariâ, quod tua est fragilis: habes enim molliculam eam, & neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò æstimo quæ video, & nunc possides: qui autem tunc vivebant nōrunt illa, quæ tu nunc jactas. NIR. Nōnne ergo ego, ô Menippe, sum hic formosior, MEN. Neque es tu, neque aliis formosus. Äqualitas enim est apud inferos, & pares sunt omnes. THERS. Vel hoc quidem mihi sufficit.

DIALOGUS XXVIII. Menippi & Chironis.

MEN. **A** Udivi, ô Chiron, quod, cum-esses Deus, cupiebas tamen obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus-sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, quippe rei plerisque inamabilis? CHIR. Dicam id apud te, quum-sis non imprudens. Non erat amplius mihi jucundum immortalitate frui. MEN. Nōnne erat jucundum te viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, ut vocatur, esse varium quiddam, & non simplex. Ego verò vivens perpetuò, & fruens usdein, nempe, sole, luce, cibo (tempestates verò ipsæ, & omnia contingentia, ordine singula, quasi succedebant alia aliis) iatiatus-sum ergo ius. JUCUNDUM enim proflsus

prosperus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea quæ apud inferos sunt, ex quo, iis prælati, *buc* venisti? CHIR. Non insuaviter, ô Menippe; æqualitas enim est prospers popularis, & res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec sitire necesse-est, ut apud superos, neque esurire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, & oratio tua redeat eodem. CHIR. Quomodo hoc dicis? MEN. *Dico hoc*, quia, si perpetua similitudo & identitas rerum in vita siebant tibi causa-fastidii, similia etiam hic existentia, similiter fient causa-fastidii, & oportebit te querere permutationem quandam ex hinc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, & alii dicunt; nempe, oportere-prudentem acquiescere, & contentum esse præsentibus, & putare nil eorum intolerabile.

DIALOGUS XXIX. *Diogenis, Antisthenis, & Cratetis.*

DIOG. **O**TIUM nunc agimus, Antisthenes & Crates: quare cur non obambulaturi abimus rectâ versus orci-descensum, visuri descendentes, quales, nempe, sunt, & quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, &, Mercurio eos in cervicem impellente, reluctantes tamen, & supinos contra nitentes, nulla necessitate, (*i. e. frustra.*) CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidēris enim dicturus quædam prospers ridicula. CRAT. Descendebant quidem & alii plurimi nobiscum; inter eos verò illustres quidam, nempe, & Ismenodorus dives ille nostrâs, & Arsaces præfector Mediæ, & Orœtes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficiseretur, opinor, Eleusinem) & gemitus mebat,

mebat, & habuit vulnus in manibus, & clamabat liberos nuper natos quos reliquerat, & incusabat se audaciæ, qui, transiens Cithæronem, & iter faciens per loca circa Eleutheras bellis vastata, adduxerat tamen duos tantum famulos; idque, cuin haberet secum quinque phialas aureas, & cymbia quatuor. Arsaces verò (erat enim jam natu-grandis, &, per Iovem, non inhonestus facie, pro barbarico, i. e. *pro barbarorum hominum aspectu*) ægrè ferebat, & indignabatur incedere pedibus, & volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transfixi unâ plagâ a Thrace quodam scutato, in pælio ad Araxim contra Cappadocem. Arsaces enim, ut *ipse* narrabat, prorumpens longè ante alios adequitabat. Thrax verò subsistens, & scutum suum subiens, excutit hastam Arsacis. Hic verò (*nempe Thrax*) supponens sarissam, transfodit ipsumque & equum. ANT. Quomodo, ô Crates, possibile erat hoc fieri unâ plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Arsaces*) adequitabat, prætendens contum quandam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, & cuspis præteriisset ipsum, subsidens in genu exceptit impetum *Arsacis* sarissâ, & sub pectus vulnerat equum, transfodientem sese præ vehementia & impetu; trajicitur verò & Arsaces penitus in inguen usque ad nates. Vides quale hoc factum evenit: opus fuit non viri, sed potius equi. Indignabatur tamen *Arsaces*, quod-esset, cæteris tantum honore-æqualis, & volebat eques descendere.— Orætes autem erat privatus, & prorsus pedibus tener, & non potuit stare humili, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, ægrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacêret, & vellet nullo pacto resurgere, tunc Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, & accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem & siebant, & nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu sanè,

fanè, ô Crates, & tu Antisthenes, tales sortiti-estis comites. At & Blepsias fænetator ille ex Piræo, & Lampis Acarnan externorum-militum-duktor, & Damis dives ille e Corintho simul descendebant mecum: Damis quidem mortuus ex veneno dato a filio; Lampis verò jugulatus & seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exatuisse fame; & ostendebat hoc, apparens pallidus supra modum, & ad exilissimum attenuatus. Ego verò, et si ante nōram, interrogabam tamen, quomodo mortuus fuisset.—Dixi cœin' Damidi filium accusanti: "Passus es sanè non
" injesta ab eo, qui habens mille simul talenta, & luxu-
" trians ipse jam nonagenarius, suppeditabas tamen
" quatuor tantum obolos adolescentulo octodecim-an-
" norum." — "Tu verò (*deinde aiebam*) " ô Acat-
" nan (gemebat enim & ille, & Myrtium execrabatur)
" quid accusas amorem, non verò te ipsum? Tu, qui
" nunquam formidabas hostes, sed audacter præliaba-
" ris ante alios, captus-es tamen tu fortis ille a puellâ
" vulgari, & fictis lacrymis, & gemitibus!"—Blepsias
equidem, ipse præoccupans, accusabat nimiam ipsius
stultitiam, quod vanus (*i. e. nequicquam*) putans se in
perpetuum victurum custodierat opes suas hæredibus
nil attinentibus (*i. e. nullo modo sibi cognatis.*)—Sed,
denique, gementes illi tam mihi præbebant voluptatem
non modicam—At jam quidem sumus ad ostium orci.
Oportet itaque nos prospicere, & procul contemplari
advenientes. Papæ! plurimi quidem sunt, & varii,
& lacrymantes omnes, præter nuper-natos hōsce, & in-
fantes. Quin & prorsus senio-confecti lugent. Quid
hoc? Num vitæ philtrum quoddam eos tenet? Libet
ergo interrogare decrepitum hunc.—"Quid lacrymaris
" tu mortuus tam ætate-provectus? Quid indignaris, ô
" optimie, idque, cum adveneris hic senex? Nuncibi
" rex eras? MEN. Nequaquam. DIOG. At sa-
" trapa forsan? MEN. Neque hoc. DIOG. Num
" ergo dives-eras, ideoque dolet te obiisse, relicitis de-
" liciis plurimis? MEN. Nil tale; sed jam quidem
" natus-eram circiter annos nonaginta. Habui verò
" viatum inopem ex arundine & linea, egenus supra
" inmodum, & liberis caret, & claudus insuper, &

“ aquosum intuens (*i. e. lippiens.*) DIOG. Anne-
“ dein’, talis cum-esses, cupiebas vivere? MEN.
“ Etiam: Lux enim erat dulcis, mori autem dirum &
“ fugiendum. DIOG. Deliras, ô senex, & pueriliter
“ agis in re necessaria, idque, cum-sis coævus *vel* por-
“ titori. Quid igitur posthac dixerit quispiam de ado-
“ lescentibus, cum tam grandævi sunt viyendi-cupidi,
“ quos oportebat mortem sectari tanquam malorum in
“ senectute remedium.”—Sed abeamus, ne quis etiam
suspiciatur nos quasi fugam meditantes, videns collectos
circa ostium.

DIALOGUS XXX. Ajacis & Agamemnonis.

AGAM. **S**i tu, ô Ajax, furore-corruptus interfecisti
te ipsum, ac membratim-concidisti & nos
omnes, quid accusas Ulyssen? Et nuper, neque as-
pexit ipsi, cum venit *huc* vatem-consulturnus, nec dig-
natus-es alloqui virum commilitonem ac sodalem, sed
fastuosè & grandi incessu *eum* præteriisti. AJAX.
Meritò, ô Agamemnon; nam idem *ille* extitit mihi
causa furoris, *quippe qui* solus *mibi* competitor-oppositus
fuerat pro armis. AGAM. Voluisse verò esse sine-
æmulo, & absque-pulvere superare omnes? AJAX.
Etiam, *quo-ad* talia; armatura enim, cum-esset patruel-
lis *mei*, erat mihi domestica (*i. e. cognatione debita.*)
Et vos cæteri proceres, multò præstantiores *isto*, detrac-
tatis certamen, & cessisti mihi certaminis-præmia.
Iste verò filius-Laertæ, quem ego sæpe servavi periclit-
tantem (*i. e. cum parum abesset quin*) concideretur a
Phrygibus, voluit esse præstantior *me*, & magis idoneus
obtinendis armis. AGAM. Accusa igitur, ô generose,
Thetidem; quæ, cum-oporteret tibi tradere hæreditati-
tem armoium, cum esses cognatus Achilli, afferens
tamen *eadem* in medio posuit. AJAX. Minimè; sed
Ulyssen, qui solus æmulatus est. AGAM. Venia, ô
Ajax, *ei* debetur, si, cum esset homo, appetivit gloriam,
rem dulcissimam, cuius gratiâ & nostrum unusquisque
periclitari sustinet: quandoquidem etiam vicit te, &
hoc apud judices Trojanos. AJAX. Novi ego, quæ
me condemnavit; sed non fas *est* dicere aliquid de
Diis.

Diis. At non possum, ô Agamemnon, non odisse Ulysem, ne quidem si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI. Minois & Sostrati.

MIN. **I**mmittatur sanè Sostratus hícce latro in Pyrphlegethontem. Sacrilegus autem hic disceptatur a Chiuæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur & ipse jecur (*i. e. quo-ad jecur*) a vulturibus. At vos, boni, abite ociùs in campum Elysium, & habitate insulas beatorum, pro iis-quæ justa fecistis in vita. SOST. Audi, ô Minos, num tibi videbor justa dicere. MIN. Audiamne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui-sis malus, & tam multos occideris? SOST. Convictus-sum quidem; at vide, an justè puniar. MIN. Et omnino, si justum *est* meritum *cuique* rependere. SOST. Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. MIN. Dic, modò non prolixa, ut jam & alios judicemus. SOST. Quæcunque egi in vita, utrum volens egi, an destinata fuerant mihi a Parca. MIN. A Parca proculdubio. SOST. Nónne igitur nos omnes, & qui vide-mur boni, & qui mali, agimus hæc illi subservientes (*scil. Parcæ?*) MIN. Etiam; *subservientes* Clothoi, quæ in-junxit cuique nascenti *omnia ab eo in vitâ agenda*. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit*, *utpote ab eodem vi-compulsus* (*ut, cuin carnifex, aut satelles, occidit al. quem,* ille quidem (*nempe carnifex*) obtemperans judici, hic verò (*scil. satelles*) tyranno) quemnam *in re tali accusabis tu cædis?* MIN. Judicem proculdubio, aut tyrannum; quoniam non gladium ipsuin: hic enim (*scil. gladius*) subservit *solummodo*, cum-sit *nil*, nisi instrumentum ad *satiandam* iram illi *qui priùns præbuit causam* (*i. e. qui necis autor fuit.*) SOST. Euge, ô Minos, quod etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. SOST. Vidèn' ergo, quām injusta facias, puniens nos, qui-fuimus ministri *tantum* eorum quæ

quæ Clotho imperavit; & honorans hos, qui bona aliena solummodo ministrârunt? Non enim potest quis illud dicere, nempe, quod possibile erat contradicere iis-quæ imperata fuere cum omni necessitate. MIN. O Sostrate, si accuratè examines, videas & alia plurima fieri non secundùm rationem. At tu capies fructum hunc e quæstione tua; quoniam vidêris esse non solum latro, sed & sophista quidam.—Solvito ipsum, ô Mercuri, & ne-amplius puniatur.—Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII. Menippus, seu Necyomantia.
Menippus & Philonides.

MEN. **S**ALVE, ô atrium, vestibulumque domus meæ. Ut lubens te asp. xi, progressus in lucem.—PHIL. Nónne Menippus est hic, canis ille? Nequam sanè alias, nisi hallucinor ego ad Menippos omnes. At quid sibi vult hæc habitus novitas, pileus, scilicet, & lyra, & leonis-exuviae? Accedendum tamen ad eum.—Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. MEN. Venio reliquo manuum specu, & tenebrarum portis, ubi orcus incolitur procul a Diis. PHIL. O Hercules! Itáne Menippus mortuus latuit nos (*i. e. clam nos obiit*) & denuo revixit? MEN. Non; sed orcus recepit me adhuc spirantem. PHIL. Quænam verò fuit tibi causa novæ hujus & incredibilis peregrinationis? MEN. Juventa, & plurima animi audacia me incitavit. PHIL. Define, ô beate, tragicè loqui, & descendens ab Iambis, dicio simpliciter quodammodo, quænam est vestis illa, & quid tibi opus-fuit itinere inferno? alioqui enim est illa via quædam nec jucunda neque grata. MEN. Necesitas, ô dilecte, dimisit me ad domum Ditis, consulturum animam Tiresiæ Thebani. PHIL. Heus-tu! at num deliras? aliter enim non ita metricè-decantares apud homines-amicos. MEN. Ne mitteris, ô amice; nuper enim versatus cum Euripide & Homero, nescio quomodo, impletus-sum carminibus, & metra veniunt spontanea mihi in os.—Sed dic mihi, Quomodo se habent res apud superos, & quid agunt in urbe?

be? PHIL. Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras debentium (*i. e. fænerantur*) obolos-trutinant (*i. e. vi-lissimum quodque faciunt lucellum.*) MEN. O miseri & infelices! non enim nōrunt qualia nuper rata-sunt apud inferos, & qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum, ut illi effugiant, nulla datur facultas. PHIL. Quid ais? Estne decretum aliquid novius ab inferis de iis-qui hīc agunt? MEN. Per Jovem, & multa. Sed non fas est ea prodere apud omnes, neque arcana effutire, ne quis scriperit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne invideas sermones homini amico. Dices enim apud me tacendi gnarum, & præterea apud etiam sacris-initiatum. MEN. Mandas quidem *mibi* durum mandatum, & non omnino tutum. Sed audendum tamen tui gratiā.—Decretum est itaque, “Divites hōscē, & opulentos, & aurum “ inclusum, tanquam Danaen, custodientes”—

2. PHIL. Ne prius, ô bone, dicas quæ decreta-sunt, quām percurras illa quæ perquam libenter audiem ex te, *nempe*, quānam fuit tibi causa descensū; quis verò itineris dux: tum *singula* ordine, & quæ vidisti, & quæ audisti apud eos. Veri-simile enim est te rerum eximiarum studiosum nil prætermisisse visu dignum aut auditu. MEN. Parendum est tibi etiam *in his*. Quid enim quis faciat, cum cogat amicus?—Et primū exponam tibi sententiam meam, & unde impulsus-fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum & Hesiodum narrantes bella & seditiones, non solūni semideorum, sed & ipsorum jam Deorum; præterea verò & adulteria eorum, & violentias, & rapinas, & supplicia, & patrum expulsiones, & sororum nuptias, *exinde* putabam hæc omnia pulchra esse, & non leviter erga eadem incitabar. Postquam verò cœpi inter viros censeri, hīc rursus audiebam leges jubentes poetis contraria, *scil.* neque mœchari, neque seditiones-movere, neque rapinas-exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem*) Neque enim putabam Deos

Deos unquam adulteria-patrâsse, & seditiones-movisse contra se-invicem, nisi judicarent de his tanquam pulchris; neque legum-latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius-hærerem, visum est mihi, me hōc adeuntem, qui philosophi vocantur, & *iis* me ipsum in manus-tradere, & orare eos ut uterentur me quomodocunque vellent, & ostenderent *mihi* simplicem quandam stabilēmque vitæ viam. Hæc quidem itaque mente-agitans adibam eos. At latui meipsum, ruens (*i. e. imprudens ruelam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, & perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. *Nam* alias videlicet eorum hortabatur omnino voluptati-indulgere, & sequi hanc solam ex omnibus; hanc etenim esse felicitatem, Alius verò rursus continuò accinens celebres illos Hesiodi versus de virtute, & sudorem, & ascensum ad *montis* verticem, *suadebat* me semper laborare, & ærumnosum-esse, & corpus subigere, sordentem, & squalentem, & omnibus morosum-me-præbentem. & convitantem. Jubebat alias contemnere divitias, & putare posseionem earum indifferenterem. Alius vero rursus contra ostendebat & ipsas divitias esse BONUM quid Quid verò opus est me memorare etiam de mundo, qui quotidie audiebam ab *iis* *bujusmodi* *voces*, *nempe*, *ideas*, & *incorporea*, & *atomos*, & *vacua*, & *talem* quandam nominum contriorum turbam? Et quod absurdissimum erat horum omnium difficultum *fuit hoc*, quòd illorum unusquisque, loquens de maximè-contrariis, afferebat sermones vincentes admodum, & persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quæstio*, *esse* calidam, neque illi *afferenti eandem esse* frigidam; & hoc, cum planè scirem, quòd non aliquid unquam posset-*esse* calidum & frigidum eodem tempore. Planè ergo passus-eram *quiddam*-simile his-qui dormitant, modò quidem annuens, modo iterum renuens, *Hoc quod sum dicturus, est* adhuc multo absurdius illis *quæ jam dixi*. Observans enim, comperi ipsos hosce *philosophos* studiosè-exercentes maximè-contraria ipsorum

ipsorum sermonibus. Vidi itaque eos qui hortabantur spernere divitias mordicus ipsas tenentes, & de fœnore litigantes, & pro mercede docentes, & harum gratiâ omnia sustinentes: & illos qui gloriam aspernabantur, omnia ejus gratiâ studiosè-agentes: & prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.— Frustratus igitur etiam hac spe, magis adhuc angebar, paululam tamen consolans meipsum quod & stultus essem, & ignarus adhuc veri oberrarem cum multis, & prudentibus, & magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervagilanti, me Babylonei profectum implorare aliquem ex Magis Zoroastri discipulis & successoribus. Audiveram enim ipsos & portas inferni aperire incantamentis, & cæmoniis quibusdam, & tutò deducere quem vellent, & inde rursus remittere. Putavi ergo esse optimum factu, me paciscendo-impetrantem descensum ab horum quopiam, & ad Tireiam Boëtium profectum discere ab eo, utpote vate & sapiente, quænam esset optima vita, & quam quis rellè sapiens eligeret. Et sanè, super hoc, exsiliens quantâ poteram celeritate contendi rectâ Babylonem. Cum verò eò pervenissem, convenio Chaldæorum quendam, sapientem virum, & arte Magum, canum quidem capillos, & quo-ad venerandam admodum barbam demissum (*i. e. demissam babens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, & supplicans, vix impetravi ab eo mihi viæ ad inferos dux-esse quâcunque vellet mercede. Vir autem, me recepto, primò quidem, cum lunâ novâ exorsus, lavit me per novem & virginii dies, manè deducens ad Euphratem orientem versus solem, & recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, & minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis.*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, redivit denuo, neminem occurrentium intuens. Et glandes quidem erant nobis cibus, potus verò lac, & mulsum, & Choaspis aqua; lectus autem sub-dio in herba. Postquam verò satis habuit præparati-pe-diætam, ducens me circa medianam noctem ad fluvium.

Tigrem

Tigrem purgavitque me, & abstersit, & undique purificavit face, & squillā, & aliis pluribus, simul & incantamentum illud subimurmurans. Deinde incantans me totum, & circumiens, ne læderer a spectris, reducit me domum, ita ut eram retrogradientem: & habuimus reliquum noctis circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adserens verò ornavit me hisce, pileo, nempe, & exuviis-leonis, & lyrâ insuper; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, ô Menippe? Non enim intelligo causam neque habitū, neque nominum. MEN. Hoc sanè manifestum est, & non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulasset me illis, facile custodias Æaci decepturum, & nullo prohibente transiturum, utpote magis-familiarem, cum duderer tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, & degressi ad flumen occupati-fuimus circa exitum e-portu. Parata verò erant ipsi & cymba, & sacrificia, & mulsum, & quot alia erant-usui ad cæremoniam. Impositis igitur omnibus paratis, tum & ipsi quidem *conscendimus mæsti*, & uberes lacrymas fundentes. Et jam quidem aliquatenus vecti-fuimus in fluvio. Deinde verò navigavimus in paludem, & lacum in quem Euphrates conditur. Trajecto verò & hoc, devenimus in desertam quandam, & sylvosam, & obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) & foveam effodimus, & oves jugulavimus, & sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, & vociferans non jam submissa voce, sed quam-maxime poterat, inclamat Dæmonesque simul omnes, & Pœnas, & Furias, & nocturnam Hecaten, & excelsam Proserpinam, admiscens simul barbarica quædam, & ignota, & polysyllaba nomina. Statim itaque omnia illa loca concussa sunt, & solum diffissum est ex incantamento, & latratus Cerberi procul audiebatur, & res erat supra-modum-tristis & aspectu-terribilis. Timuit verò *infra Pluto umbrarum rex*. Jam enim apparebant pleraque, & laetus, Pyriphlegethon, & Plutonis palatia. Descendentes tamen

tamen unā per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, & furebat ; me verò ociūs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin* ne trajiceremur ; nam navigium erat jam onustum, & ejulatu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crure, alias verò alio quopiam membro ; ita ut mihi videbantur e bello quopiam adesse. Optimus tamen Charon, ut videt leonis exuvias, Herculem esse me ratuscepit, & lubens transvexit, & semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præbibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvoltabant nos. Progressi verò paululùm pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Poenæ autem, & Dæmones vindices, & Furiæ assistebant ei. Ex-alterâ verò parte adducebantur multi quidam ordine, catenâ longâ vinceti. Dicebantur autem esse mœchi, & lenones, & publicani, & adulatores, & delatores, & talis turba perturbantium omnia in vita. Seorsim verò dicitésque & fœneratores accedebant, pallidi, & ventricosi, & podagrici, grayatus quisque eorum collari, & corvo talentorum-duorum. Nos igitur adstantes vidimusque transacta, & audivimus defendantes-*sese*. Novi verò quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravere & hoc dicere. MEN. Nōstīn' alicubi umbras hâsc e corporibus factas ad solem? PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-suerimus, & accusant *nos*, & contra-testantur, & redarguunt ea quæ facta-sunt a nobis in vitâ : & videntur quædam earum perquam fide-dignæ, utpote semper versantes *nobiscum*, & nunquam abcedentes a corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quinque in impiorum locum, poenam subitum pro ausorum merito ; & præcipue perstringebat eos qui-inflati-erant propter & divitias, & imperia, ac tantum non vel adorari expectantes ;

pectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, & superbiam; quodque non meminerint & ipsos esse mortales, & mortalia bona sortitos. Illi verò exuti splendidis illis omnibus (divitias dico, & genera, & imperia) stabant nudi, & vultu demisso, vitæ hujus fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra-modum-gaudebam; ac, si agnoscerem eorum quempiam, accedens tacite subimonebam eum, “ Qualis erat in vita, & quantum tunc turgeret, cum multi manè adstarent vestibulo expectantes egressum ejus, protrusique interim, & exclusi a famulis. At is, vix tandem illis exoriens pureus, aut auratus, aut versicolor quispiam, putabat se reddere alloquentes fœlices, & beatos, si, pretendens pectus aut dextram, daret *iis alterutrum osculum*. — Tum illi hæc audientes discratabantur.

7. Una verò causa judicata-fuit a Minoe etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, & valet plurimum apud inferos) interveniens liberavit a condegnatione Dionysium Siculum, cum accusatum a Dione de multis & nefariis criminibus, tum testimonio-convictum a Porticu, & pene alligatum Chimeræ; liberavit, inquam, eum Aristippus, afferens multis eum eruditis benignum fuisse in suppeditanda pecunia. Discedentes verò unā a tribunali pervenimus ad supplicii-locum. Ibi veò licuit, ô amice, & audire & videre multa & miserabilia. Nam audiebatur simul & flagellorum sonus, & assatorum in igne ejulatus, & tormenta, & collaria, & rotæ; & Chimera dilacerabat, & Cerberus dilanians-vorabat; omnésque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; & pœnitiebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, nempe, quotquot erant e nuper mortuis: illi verò occultabant se, & avertebantur. Si verò aspicerent nos, erat id quidam servile admnodum & adulatorium; & hoc, cum fuissent in vita, qu. m. putas, saevi & fastuosi? — Dimidium quidem malorum remittebatur pauperibus, & interquiescentes rursus puniebantur.

8. Vidi

8. Vidi equidem & fabulosa illa, Ixionem, & Sisypnum, & Tantalum Phrygem miserè se habentem; & terrā genitum Tityum: ô Hercules, quantum! jacebat enim occupans totius agri spatum. Prætergressi verò & hos, irruimpimus in campum Acherusium; ibique invenimus semideósque, & heroinas, & aliam mortuorum turbam, distributam in gentes & tribus; hos quidem vetustos quosdam, & situ-obsitos, &, ut ait Homerus, *EVANIDOS*; alios verò juveniles, & firmos, ipsósque maximè *ex Ægyptiis*, vim propter condituræ. Erat sanè quiddam non facilè admodum quemque eorum dignoscere; sunt enim omnes prorsus sibi-mutuò similes, nudatis, *quippe*, ossibus: at eos, vel diu contemplantes, vix tandem agnoscebamus. Jacebant verò, alii super alios, obscuri, & indistincti, & nil jam retinentes eorum quæ apud nos pulchra habentur. Quare, sceletis plurimis in eodem loco jacentibus, & similibus sibi invicem omnibus, & terrificum cavumque quiddam tuentibus, dentésque nudos ostendentibus, dubitabam apud me, quonam signo discernerem Thersiem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permanit, sed ossa erant similia, obscura, & titulis-carentia, & quæ jam a nomine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis-esse pompæ cuidam longæ: Fortuna vero choropraesse, & disponere singula, accommodans pompam-agentibus diversos varioque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiaramque imponens, & satellites tradens, & caput ejus diadema coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformem & ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompa, non sinens eos ad finem pompam-usque-agere, ut primò instructi fuerant, sed vestes mutans cogebat Crœsum assumere servi & mancipii habitum: Mæandrium verò, eō-usque inter servos procedentem, Polycratis tyrannide mutata-veste induit, & aliquantis per tantum finebat eum uti habitu regali.

Postquam verò pompæ tempus præteriit, tum unusquisque vestitum reddens, & habitum cum *ipso* corpore exuens, fit qualis erat priùs, nil differens a vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, ægrè-ferunt quidem, & indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò te sæpe vidisse & tragicos hōscē rerū in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (*i. e. prout fabulæ postulant.*) Et idem actor, etiamsi fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erechthei, paulò tamen post, a poeta jussus, servus prodiiit. Fabulā verò jam finem habente, unusquisque eorum exuens auratam illam vestein, & deponens larvam, & descendens a cothurnis, obambulat pauper & humilis, non amplius nominatus Agamemnon filius-Atrei, neque Creon Menœcei, sed Polus Suniensis filius Chariclis, vel Satyrus Marathonius Theogitonis. — Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc & excelsa sepulchra, & columnas, & imagines, & inscriptiones, nihilne honoratores sunt apud eos (*scil. inferos*) quam umbræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quod non desineres ridere; ita humiliiter abjectus fuerat alicubi in occulto *loco*, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse-est decumbere contentum, & ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges & satrapas mendicantes apud eos, & præinopia aut fallimenta-vendentes, aut primas literas-docentes, & a quolibet contumeliis-affectos, & in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam

quodam putres, *sive infirmos*, calceos mercede sanans (*i. e. sarcens.*) Licuit verò videre & alios multos in triviis mendicantes ; Xerxes dico, & Darios, & Polycrates.

11. PHIL. Incongrua narras, & propemodum incredibilia, de regibus. Quid verò Socrates agebat, & Diogenes, & si quis *est* alius sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes ; versantur verò cum eo Palamedes, & Ulysses, & Nestor, & si quis *est* alius loquax mortuus. Crura quidem adhuc inflata-erant ei, & tumebant ex haustu veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, & Midain Phrygem, & alios quosdam sumptuosos. Audiens verò ipsos plorantes, & veterem fortunam recensentes, ridetque, & delectatur, &, jacens plerumque supinus, cantat asperā admodum & immiti voce, suppressimens ejulatus eorum ; adeò ut viri, Diogenem non ferentes, discrucientur, & *de sede-mutandâ* dispiciant.

12. PHIL. Hæc quidem satis *enarrâti*.—Quodnam verò erat Decretum *illud*, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti ; non enim novi quomodo, cum-proposuisssem dicere de hoc, procul aberravi ab *ejusdem* mentione. Conimorante enim me apud illos, magistratus proponebant concionem de *rebus* publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram & ipse statim unus ex concionariis. Agitata-sunt igitur & alia *multa* : postremò verò illud de divitibus. Postquam enim iis multa & atrocia objecta fuissent, violentia, *scil.* & jactantia, & superbia, & injustitia, tandem quidam *ex demagogis* assurgens hujusmodi legit Decretum.

D E C R E T U M .

“ **Q**UANDOQUIDEM Divites in vita perpetrant
“ *multa* & *illicita*, rapientes, & vim-inferentes,
“ & omni modo pauperes despicientes : **VISUM-EST**
“ Senatui Populóque *Inferno*, corpora eorum, cum mor-
“ tui-fuerint, puniri, quemadmodum & aliorum sce-

“ leſtorum ; animas verò remiſſas ſurſum in vitam di-
 “ mitti in aſinos, donec tranſegerint quinque & vi-
 “ ginti myriadas annorum in tali ſtatū, aſini renati ex
 “ aſinis, & onera ferentes, & agitati a pauperibus.
 “ At, reliquo deinde tempore, licere illis mori.” —
 “ Dixit ſententiam *banc* Calvarius filius Aridelli, pa-
 “ triā-Macineniſis, e tribu Exſanguanā.” — Decreto hoc
 leſto, magistratus quidem ſuſfragiis confirmabant, plebs
 verò manus protendebat, & fremuit Proſerpina, & latra-
 vit Cerberus. Sic enim quæ *decreta ibi* leguntur per-
 fecta fiunt, & rata.

13. Hæc tibi quidem ſunt quæ in concione *agitata-
 fuere*. Ego verò aggrefiſus Tireſiam, cujus *rei gratiā*
 veneram, & narrans ei omnia *mibi difficultia*, ſupplica-
 bam *eum*, ut diceret mihi, qualem putabat optimam vi-
 tam. Ille verò ridens (eſt autem vetulus quiſpiam cæ-
 cus, pallidusque, gracilique voce) “ O fili, inquit,
 “ novi quidem cauſam perplexitatis tuæ, quod pro-
 “ fecta-fit a ſapienibus illis, non eadem interſe ſen-
 “ tientibus. Sed non fas eſt respondere tibi; inter-
 “ dictum enim eſt a Rhadamantho. Nequaquam
 “ (aiebam) ô patercule, ſed dicito, & ne negligas me
 “ oberrantem in vita, teipſo cæciorem. Ille verò,
 abducens me, & abſtrahens procul ab aliis, & leniter
 inclinans ad aurem, inquit, “ *Vita idiotarum*, ſive pri-
 “ vatorum, eſt optima & prudentiſſima. Quare de-
 “ ſiftens a dementia tractandi ſublimia, & ſpeculandi
 “ fines & principia, respuēnsque vafros hōſce ſyllogiſ-
 “ mos, & ducens talia *omnia* nugas, hoc ſolum ve-
 “ beris e tota *re*, nempe, *Quomodo, recte dispositis præ-
 ſentibus, percurras vitam ridens plerumque, & de
 “ re nullā ſolicitus.*” Sic locutus prorupit iterum in
 pratuni aſphodelo-conſitum.

14. Ego verò (ſerum enim jam erat) “ Age (inquam)
 “ ô Mithrobarzane, quid cunctamur, & non abimus
 “ rursus in vitam?” Ille verò ad hæc, “ Confide (in-
 “ quit) ô Menippe; oſtendam enim tibi brevem & fa-
 “ cilem viam.” Et adducens me in regionem quandam
 reliquā obſcuriorem, & procul manu oſtendens ſub-
 obſcurum & tenue quoddam lumen, quaſi per rimani
 influens, “ Illud (inquit) eſt Trophonii templum, et
 “ illinc

“ illinc descendunt Bœotii. Hâc igitur ascendito, & “ statim eris in Græcia.” Ego vero gavisus ejus dictis, & Magum amplexus, ægrè admodum per fauces sursum repens, nescio quomodo, in Lebadia sum.

DIALOGUS XXXIII. Charon, sive Speculantes.

MERC. QUID rides, ô Charon, aut, cur, relicto navigio, huc ascendisti in hanc nostram lucem, nequaquam assuetus rebus mortalium intervenire? CHAR. Cupiebam, ô Mercuri, videre qualia sunt in vita, & quid faciunt homines in eadem, aut quibus privati plorent omnes. qui-descenderunt ad nos: nemo enim eorum trajecit sine-lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petiissim a Dite, & ipsum me esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse in te: bene enim novi, quod unâ circumiens me peregrinum duces, & ostendes singula, ut qui-nôris omnia. MER. Non otium est mihi, ô portitor: abeo enim Jovi supero administraturus aliquid rerum humanarum. Est vero ille ad iram præceps, & vereor ne, caligini tradens, sinat me morantem esse totum (*i. e. in totum*) vestrum; aut pede corripiens & me, ut super Vulcano fecit, dejectat a limine cœlesti, ita ut superis risum præbeam, & ipse claudicans pocillatorem-agendo. CHAR. Negliges ergo me in terra frustra errantem; idque cumfis socius navalis, & sodalis, & negotiorum collega? Et sanè, ô Maiæ fili, deceret te meinuisse istorum, nempe, quod nunquam jusserim te aut exhaustire sentinam, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro; aut, si offenderis garrulum quem mortuum, confabularis-cum illo per totum trajectum: ego vero senex, remum-utrumque trahens, solus remigo. Sed, per patrem tuum, ô charissime Mercuriole, ne me deseras: exponito vero omnja in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cœcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi & ego contra hallucinor ad lucem. At, ô Cyllenie, concede illud mihi, beneficii in-perpetuum memori-futuro. MER. Erit hæc res causa

causa mihi plagarum. Video itaque jam-nunc mercendem *bujus* circumductionis non futuram nobis prorsus fine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accurate videre: *hoc enim foret multorum annorum mora.* Tum (*si tantam fecero moram*) oportebit me p̄econis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò hæc res & ipsu[m] te peragere munia mortis, longo tempore mortuos non traducentem, & Plutonis imperium detrimento afficit. Et stomachabitur publicanus Æacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum est, scilicet quomodo rerum capita videoas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum factu. Ego autem, peregrinus cum sis, nil eorum novi quæ geruntur in terra. MER. In summo quidem, ô Charon, opus-est nobis excelsa quopiam loco, ut omnia exinde videoas. Si verò tibi est possibile in cœlum ascendere, non laborarem; accurate enim omnia despectares et specula. Quum verò non fas est te semper versantem-cum umbris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. CHAR. Nōsti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, & fluctus altè tolleretur, tunc vos quidein, p̄eimperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut cum vento simul-decurrere. Ego autem vos otium agere moneo, me etenim ipsum scire factu-potiora. Similiter verò facito nunc & tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus est lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Recte dicas; ipse enim video quid sit faciendum, & sufficientem invenero speculam. Num igitur idoneus est Caucasus, an Parnassus, cum sit altior, an utroque editor Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cuiusdam non inutilis consilii: necesse-est autem te etiam quodammodo simul-laborare & obsequi. CHAR. Impera; obsequar enim in omnibus quotquot sunt mibi possibilia.

3. Homerus poeta dicit Aloëi filios, duos & ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo super-imponere, & Pelion dein' ipsi Ossæ, putantes se habituros idoneam hanc scalam, & in cœlum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare vero non & ipsi nos (non enim molimur haec in perniciem Deorum) ad eundem modum extruius *aliquid*, involvendo montes alios-super alios, ut ab altiore-*specula* accuratiorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantum cum-simus*, Pelium tollentes aut Ossam, superimponere *eadem aliis?* MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii *cum-simus?* CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non-injuriâ *tibi ita videtur*; rudis enim es, ô Charon, & minimè rebus-poeticis versatus. Nobilis vero Homerus statim nobis cœlum scandile reddidit ex versibus duobus, eo-modo congestis facile montibus. Et miror quod haec tibi videantur prodigiosa esse, nempe cum-noris Atlantem, qui, unus cum-sit, fert cœlum ipsum sustinens nos omnes. Forsitan audisti & de fratre meo Hercule, ut olim supponens seipsum oneri successerit illi ipsi Atlanti, & paulisper levaret *eum* pondere. CHAR. Audivi & haec. Tu vero, ô Mercuri, & poetæ videritis, an sint vera. MER. Verissima, ô Charon; alioqui enim cuius *rei* gratia mentirentur sapientes viri?—Quare, primùm vestibus sublevemus Ossam, ut monet versus, & architectus Homerus: *at super Ossam posuere Pelion sylvostum.*—Videsne, quam facile simul & poeticè efficerimus? Agè igitur, consensà *bac mole* videam, an vel haec sufficient, an superstruere adhuc oportebit.—Papæ! sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia & Lydia; ab occidente vero non amplius Italiâ & Siciliâ; porrò a septentrione ea loca solunmodo quæ sunt juxta has proximas-partes Istri; indeque (*scil. a meridie*) Creta duntaxat non conspicue admodum. Transinovenda est nobis, ut videtur, & Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solū ne reddamus opus *bac gracilius,*

cilius, sursum producentes ultra fidem; & dein, de-
turbati cum ipso, acerbam experiamur Homeri archi-
tecuram, capitibus *quippe* contusis. MER. Bono-sis-
animo; omnia enim tutò se habebunt: transpone
Oetam, advolvatur & Parnassus. En! iterum con-
scendam. Bene habet; video omnia. Ascendito jam &
tu. CHAR. Porridge manum, ô Mercuri; nam ascen-
dere-facis me non parvam hanc fabricam. MER. O
Charon, si quidem vis omnia videre, utrumque non li-
cet, *nempe*, & tutum esse, & spectandi studiosum. Sed
prehende dextram meam; & cave ne pedem-ponas in
lubrico. Euge! ascendisti & tu. Et, quoniam biceps
est Parnassus, sed eamus occupantes alterum uterque ver-
ticem. Tu verò mihi jam in orbem (*i. e. undique*)
circumspiciens speculare omnia.

4. Video terram plurimam, & lacum quandam mag-
num circumfluentem, & montes, & fluvios Cocytio &
Pyriphlegethone majores; & homines omnino parvos,
& quædam ipsorum latibula. MER. Urbes sunt illæ,
quas tu latibula esse arbitraris. CHAR. O Mercuri,
nōstīn' quām nil effectū sit nobis? Sed frustra trans-
movimus Parnassum *cum* ipsa Castalia, Oetāmque, &
alios montes. MER. Quamobrem? CHAR. Video
ego nihil perspicuè e sublimi. Volebam autem videre
non solum urbes montésque ipsos, ut in tabulis *geogra-
phicis*, sed ipsos etiam homines, & quæ faciunt, & quæ
dicunt; sicut cum primū occurrentes vidisti me ride-
tem, & interrogabas me, quid riderem? Auditā enim
ridiculā quādam *re*, delectabar supra modum. MER.
Quid verò erat hoc? CHAR. Ad cœnam, opinor,
quispiam vocatus ab amico quodam, “Maxime,
“quit, *veniam in crastinum diem*;” &, inter hæc
verba, tegula tecto delapsa, nescio an aliquo movente,
interemit eum. Ridebam igitur, *homine* promissum non
præstante. Censeo verò & nunc descendendum, ut me-
liùs videam & audiam. MER. Quietus esto; medebor
enim ego tibi & huic *rei*, & brevi te reddam perspica-
cissimum, sumpto ad hoc etiam ab Homero incanta-
mento quodam. Et, postquam versus recitavero, me-
mento non amplius hallucinari, sed apertè tueri omnia.
CHAR. Dic modò. MER. *Abstuli verò caliginem
oculis,*

sculis, quæ prius inerat, ut bene dignoscas sive Deum
 sive hominem. CHAR. Quid est? MER. Jamne vides?
 CHAR. Mirificè! Cæcus erat Lynceus ille, quâ col-
 latus ad me: quare tu, quod superest, prædoceto me, &
 respondeto interroganti. Sed vîn' tu, ut ego etiam in-
 terrogem te juxta Homerum, ut intelligas neque ipsum
 me esse negligenter carminum Homeri? MER. Et
 unde possis tu scire aliquid illius, cum sis nauta semper,
 & remex? CHAR. Vidêns? Opprobrium est hoc in
 artem meam: ego verò, cum illum jām mortuum traji-
 cerem, multa decantantem audiens, etiamnum nonnulla
 memini. Et sanè tempestas non parva tunc nos depre-
 hendit. Cum enim cœpit canere navigantibus carmen
 quoddam non admodum faustum (*in quo descriptum erat*)
 "Quomodo Neptunus coagit nubes, & excitavit pro-
 cellas omnes, & turbavit pontum, injiciens triden-
 tem, tanquam torynam quandam, & commiscens
 mare multis aliis modis;" cum, inquam cœpit bæc
 canere, tum e versibus (*i. e. vi versuum ejus*) tem-
 pestas & caligo subito incumbens prope modum subver-
 tit nobis navem. Quo tempore, & ille (*scil. Homerus*)
 nauseabundus evomuit plurima carmina in ipsam Scyl-
 lam & Charybdem, & Cyclopien, (*vel potius unâ cum*
 ipsa Scylla, &c.) MER. Non difficile ergo fuit retinere
 pauca tanto ex vomitu. CHAR. Dic itaque mihi,
 Quisnam est ille crassissimus vir, strenuusque, amplusque;
 supereminens homines capite & humeris latis? MER. Est
 hic Milo ille e Crotone, athleta. Græci verò plaudunt ei,
 quod taurum sublatum fert per medium stadium. CHAR.
 Et quanto, ô Mercuri, justiū laudarent me, qui paulo
 post corripiens ipsum illum tibi Milonem in naviculam
 imponam, quum venerit ad nos lucrâ superatus a morte
 adversiorum invictissimo, neque intelligens quomodo
 ipsum supplantet. Et tum sanè plorabit nobis, re-
 cordatus coronarum harum, plaususque. Nunc verò,
 in admiratione habitus propter gestationem tauri, infla-
 tus est. Quid igitur arbitrabimur? Anne eum expectare
 se etiam moriturum aliquando? MER. Unde ille re-
 cordetur mortis in tanto ætatis vigore? CHAR. Mitte
 hunc, paulo post præbiturum nobis risum, cum na-
 vigâris,

vigārit, non diutiū valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, filius Cambysis, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, & expugnavit Babylonem; & nunc videtur expeditionem-parare in Lydiam, ut, capto Crœso, imperet universis. CHAR. Ubinam verò est & Crœsus ille? MER. Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes sunt illæ. Et vidēn' jam Crœsum ipsum sedentem in folio aureo, cum Solone Atheniensi differentem? Vīsne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè—
CROES. “O hospes Atheniensis (vidisti enim divitias meas, & thesauros, & quantum est nobis auri non-
impressi, & cæteram magnificentiam) dic mihi quem-
nam omnium honiūnum putas esse fælicissimum? CHAR. Quid tandem dicet Solon? MER. Bono sis-
animo: indignum nil, ô Charon. SOL. “O Crœse,
“ pauci quidem fælices sunt. Ego verò puto Cleobin
“ & Bitona, sacerdotis filios, fuisse fælicissimos omnium
“ quas novi. CHAR. *Filios, nempe,* illius ex Argis
dicit hic; illos nuper simul mortuos, postquam subeun-
tes matrem traxerunt in rheda usque ad templum.
CROES. “ Esto: habeant illi primum *locum* fæli-
“ tatis. Quis verò fuerit secundus? SOL. Tellus ille
“ Atheniensis; qui & bene vixit, & mortuus-est pro
“ patria. CROES. Ego verò, impudens, nōnne tibi
“ videor esse fælix? SOL. Nondum novi, ô Crœse,
“ nisi perveneris ad finem vitæ; mors enim, & fæli-
“ ter vixisse usque ad finem, sunt certum indicium ta-
“ lium *rerum?*” CHAR. Optimè, ô Solon! quòd
non oblitus-sis nostri, sed dignaris cymbam ipsam exa-
men esse talium.

6. Sed quosnam illos emittit Crœsus, aut quid gestant in humeris? MER. Dicat lateres, aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est* autem vir egregiè vatibus-deditus. CHAR. Splendidum istud, nimurum, quod refulget subpallidum cum rubore est aurum; nunc enim primū vidi,
con-

continuò de eo audiens. MER. Istud, ô Charon, est celebre illud nomen, & cuius-gratiâ-tantopere-pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quod gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella sint propter hoc, & insidiæ, & latrocinia, & perjuria, & cœdes, & vincula, & longinqua navigatio, & mercaturæ, & servitutes. CHAR. Propter hoc, ô Mercuri, quod non multùm differt-ab ære! Novi enim æs, cum-exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum tantummodo e magna profunditate. Attamen & hoc e terra provenit, sicut plumbum, & alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Crœsum, & barbari istius jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. " Dic mihi, ô Crœse, num-putas Pythium
" quid indigere lateribus hisce? CROES. Ita, per Jo-
" vem: nullum enim est ei Delphis tale donarium.
" SOL. Arbitraris igitur te Deum beatum reddere, si
" inter alia possideat & lateres aureos. CROES.
" Quidni? SOL. Narras mihi, ô Crœse, multam in
" cœlo paupertatem, si oportuerit eos, nempe, Deos,
" mittere-qui-advehant aurum ex Lydia, si quando de-
" siderent. CROES. Ubinam enim nascitur tantum
" auri, quantum apud nos? SOL. Dic mihi, num
" ferrum in Lydia nascitur? CROES. Non prorsus
" aliquid. SOL. Etsis igitur indigi potioris metalli,
" CROES. Quomodo est ferrum melius auro? SOL.
" Discas, si, nil ægrè-ferens, rèspondeas. CROES. In-
" terroga, ô Solon. SOL. Utrum meliores sunt qui
" servant aliquos, an qui ab iisdem servantur. CROES.
" Qui servant proculdubio. SOL. Num igitur, si
" Cyrus, ut quidam ferunt, adoriatur Lydos, facies tu
" exercitui gladios aureos, an fuerit ferrum tunc ne-
" cessarium? CROES. Ferrum haud-dubiè. SOL.
" Et, nisi hoc comparaveris, aurum iverit ad Persas
" captivum. CROES. Bona verba, ô homo! SOL.

" Ne sanè sic hanc, *precor*. Vidēris ergo confiteri
 " ferrum esse præstantius. CROES. Jubēsne ergo me
 " consecrare Deo lateres ferreos; autum verò rētro
 " rursus revocare? SOL. Neque indigebit ille ferro:
 " sed, sive æs dicaveris, sive aurum, consecraveris qui-
 " dem *id* possessionem aliquando, & prædam aliis,
 " scil. Phocensibus, aut Bœotis, aut Delphis ipsis, aut
 " latroni cuiquam tyranno: Deo verò parva est cura
 " aurificum vestrorum. CROES. Oppugnas tu semper
 " divitias meas, & invides." MER. Non fert, ô
 Charon, Lydus iste libertatem *Solonis*, & verborum ve-
 ritatem; sed pauper homo non trepidans, & liberè di-
 cens quod-videtur, apparet ei res *prorsus* nova. Re-
 miniscetur verò Solonis paulò post, quuin oportebit
 ipsum captum sursum-agì a Cyro in rogam: nuper
 enim audivi Clotho perlegentem quæ cuique destinata-sunt.
 In quibus scripta fuere & hæc, " Cœsum
 " quidem a Cyro-capiendum, Cyrum verò ipsum mori-
 " turum e Messagetide illa." Vidēsne Scythicam
 illam, in equo albo equitantem? CHAR. Video, per
 Jovem. MER. Tomyris est illa; & hæc, abscisso Cyri
 capite, injiciet *idem* in utrem sanguine plenum. Vidēsne
 verò & filium ejus, scil. *Cyri*, juvenem? Cambyses est
 ille. Regnabit hic post patrem, atque-inceptis-frustra-
 tus mille modis & in Libya, & Æthiopia, tandem in-
 saniâ corruptus, quod-occiderit Apim, morietur. CHAR.
 O res multo risu dignas! At quis nūnc eos vel aspicere
 sustineat, alios adeò despicientes? Aut quis crederet
 quod, paulò post, hic quidem captivus erit; ille verò
 caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ sub-
 strictus, ille diadematè *indutus*, cui coquus, pisce dissecto,
 tradit annulum, *In insula circumflua*; gloriatur verò
 esse rex quipiam? MER. Bellè parodiam-struis, ô
 Charon: sed Polycratem vides, Samiorum tyannum,
 qui putat se esse fælicem. Sed & hic ipse, proditus
 Orætie satrapæ a Mææandrio famulo *illo* assistente, palo-
 infigetur miser, excidens fælicitate in temporis puncto.
 Audivi enim & hæc a Clotho. CHAR. Euge, ô
 Clotho! Fortiter, ô optima, abscinde & ipsos & capita,
 & palis-infigit eos, ut cognoscant tandem se esse ho-
 mines.

mines. In tantum verò tollantur, ut-pote ex altiori-statu gravius casuri. Ego verò tunc ridebo, cum agnovero quemque eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res* ita se habebunt.—Vidēn' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerentes, alios litigantes, alios terram-coientes, alios foenerantes, alios mendicantes? CHAR. Video variam quandam turbam, & vitam tumultu plenam, & urbes eorum apum examinibus similes, in quibus quisque quidem proprium quendam habet acaleum, & vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa circumvolitans eos ex occulto, quinam sunt? MER. Spes, ô Charon, & timores, & amentiae, & voluptates, & avaritiae, & irae, & odia, & similia. *Ex his* verò infelicia infra quidem commixta-eit illis; &, per Jovem, odium etiam simul-degit *cum* illis, & ira, & zelotypia, & imperitia, & perplexitas, & avaritia. Timor verò, & spes supra eos volitantes, ille quidem inciden's territat aliquando, & trepidare facit; hæ verò, nempe, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illas inhiantes, *idem passos* quod vides Tantulum etiam apud-inferos ex aqua patientem; Si verò oculos intenderis, aspicies Parcas etiam in alto fusum cuique adnentes, unde contigit omnes suspendi e filis tenuibus. Vidēsne quasi quædam aranearum-fila descendentia in unumquemque a fusis. CHAR. Video tenue prorsus filum innexum ut plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô portitor: nam destinatum-est illi interimi ex hoc *filo*, huic vero ex alio; & hunc quidem hæredem-fieri illius, cuius filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Vidēn' igitur omnes suspensos a tenui *filo*? Et hic quidem, subtractus-in-altum, sublimis eit, & paulò post, rupto lino, cum non amplius resistere-poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululùm sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ ejus vix a-vicinis auditâ. CHAR. Hæc, ô Mercuri, sunt prorsus ridicula:

10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. ut merentur*) dicere, quam sint ridicula ; & præcipue vehementia eorum (*i. e. hominum*) studia, & quod ipsi in media spe abeunt, ab optima morte abrepti. Sunt verò, ut vides, nuncii ejus ministriique permulti, epiali, & febres, & tabes, & peripneumonia, & gladii, & latrocinia, & cicutæ, & judices, & tyranni : & nil omnino horum subit eos (*i. e. eorum mentes*) dum bene-agunt (*i. e. prosperi sunt*). Cum verò dejecti fuerint, tum illud iis in ore frequens est, *Obe*, &, *Væ*, *væ*, & *Hei mihi!* Si verò statim ab initio considerarent, quod & ipsi sunt mortales, & quod in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si hæc considerarent*) & prudenter vivent, & mortui minus angerentur : nunc verò sperantes in æternum uti præsentibus, cum minister superveniens vocet & abducat eos illaqueans febre, vel tabe, tum indignantur ad abductionem, quia-nunquam expectârant se abreptos-fore ex iis terrenis bonis. Aut (*ut exemplum offeram*) quid, *arbitraris*, non faceret ille, *potius quam domum ædificaret*, qui studiosè domum extruit, & operarios urget, si certior fieret quod illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, cum ipse miser ne vel cœnârit in ea ? Et porro ille, qui quidem gaudet quod uxor peperit sibi masculam prolem, & convivio-excipit amicos propter hoc, & imponit puero patris nomen, si hic, *inquam*, sciret, quod puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum ? Sed causa falsi bujus gaudii est, quod spectat quidem illum alium in filio fortunatum, *nempe*, patrem athletæ qui vicerit in Olympicis ludis ; non verò respicit vicinum efferentem filium *ad rogum*, neque novit a quali filo suspensus erat ipsi. Videâne verò illos qui litigant de finibus, quam multi sunt ? Et hos qui coacervant opes, deinde verò, prius-quam iis fruantur, avocatos ab incurrentibus nunciis & ministris illis, quos nominavi ? CHAR. Video hæc omnia ; & reputo apud me, quidnam in vita sit iis jucundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse fælicissimi, extra instabilitatem, &c. ut dicitis (*i. e. ut dici solet*) ambiguitatem fortunæ, invenient tristia plura jucundis, iis adhærentia, *scil.* timores, & tumultus, & odia, & insidias, & iras, & adulaciones; omnes enim *reges* versantur-cum his. Omitto luctus, & morbos, & affectus, planè dominantia ipsis ex æquo cum cæteris hominibus, quoniam quideam tempus recensendi mala horum (*scil. regum*) esset idem ac tempus considerandi qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam homines mihi visi-sunt esse similes, totaque eorum vita. Jamne unquam vidisti bullas in aqua exsurgentibus sub impetuoso-desiliente aliqua scatebra? Illos dico inflatos-tumores, e quibus spuma cogitur. Quædam igitur ex-iis bullis parvæ sunt, & statim ruptæ evanuerunt; aliæ verò diutius durant, & accendentibus ad eas aliis, ipsæ prorsus-inflatae in maximum attolluntur tumorem. At deinde quidem, & illæ permagnæ tandem penitus disruptæ sunt: non enim possibile est aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores sunt, illi verò minores; & hi quidem habent momentaneam & fluxam inflationem; illi verò, simulac constituti-sunt, esse-desierunt: necesse verò est itaque omnibus disrumpi. MER. O Charon, assimulâsti tu homines nihilo deterius Homero ipso, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum-sint, ô Mercuri, qualia faciant; & ut æmulentur inter se, contendentes de imperiis, & honoribus, & possessionibus, quæ omnia oportebit ipsis relinquentes ad nos descendere, habentes unum tantum obolum. Vîsne igitur, quoniam sumus in hoc excelsô-loco, ut vociferatus quam maximè possum adhorter eos, “abstinere quidem a vanis laboribus, “vivere autem, semper habentes mortem ante oculos,” dicens; O vani, quid solliciti-estis de his rebus? Definite laborare, non enim vivetis in æternum. Nil-eorum quæ hic splendida sunt sempiternum est; neque quisquam mortuus potuerit-auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, & agrum, & aurum, semper esse aliorum, & dominos mutare—

tare—Si inclamarem hæc & similia ipsis ex loco-unde audiri possim, nonne putas vitam magnopere adjutatore, & homines futuros longè prudentiores? MER. O beate, non nōsti, quomodo ignorantia & error disposerint eos; adeò ut aures jam possint ipsis aperiri ne vel terebro, obturârunt eas tam multâ cera, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hīc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, & quales sint dijudicârunt. CHAR. Ergo inclamare-velim *vel* illis. MER. Supervacaneum *est* dicere iis hæc quæ sciunt. Vidésne ut absistentes a vulgo derident ea quæ fūnt, & nequaquam iis delectantur, sed apparent *vel* jam meditantes fugam a vita ad vos? Quippe odio-habentur ab hominibus, quod redarguant eorum imperitiam. CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficient vel hi.—Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (&, id mihi cum-ostenderis, expositionem *banc* perfectam feceris) nempe, videre-corporum repositoria, ubi defodiunt *eadem*.—MER. Vocant talia, ô Charon, monumenta, & tumulos, & sepulchra. Sed vidēn' aggeres illos ante urbes, & columnas, & pyramidas? Illa omnia sunt *cadaverum* receptacula, & corporum reconditoria. CHAR. Quid ergo illi coronant faxa, & unguento inungunt? Alii verò, constructo rogo ante tumulos, & effosâ foveâ quâdam,adoléntque sumptuosas illas cœnas, & infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc sunt ad eos qui in orco sunt. Credunt verò umbras remissas ab inferis cœnare quidem ut-cunque iis possibile *est*, circumvolitantes nidorem & fumum; bibere verò mulsum e fovea. CHAR. Illósne adhuc bibere aut edere, quorum calvariæ sunt aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nōsti itaque *tu*, an semel subterranei facti possint amplius redire. Quin & *ego*, ô Mercuri, patet

rer prorsus ridicula, non paucis negotiis occupatus, si oporteret me non solùm deducere eos, sed etiam reducere rursus, postquam biberint. O stulti præ amentia ! nescientes quantis terminis res mortuorum & vivorum discretæ-sunt, & quales sunt res apud nos ; & quod, Et tumulo carens vir, quique sortitus est tumulum, pariter mortuus est. Irus verò, imperatōrque Agamemnon, sunt in eodem bonore. Puer autem Thetidis pulchricomæ est æqualis Theritæ. Omnes verò sunt pariter caduca capita mortuorum, nudique, aridique per asphodelo-consitum pratum. MER. O Hercules, quam multum Homeri exhaoris ! Sed, quoniam submonisti me, volo ostendere tibi sepulchrum Achillis. Vidésne illud ad mare ? Illud quidem est Sigæum Trojanum : ex-adverso verò sepultus-est Ajax in littore Rhœteo. CHAR. Non magna, ô Mercuri, sunt monumenta.

14. Ostende jam mihi urbes illas insignes, de-quibus infra audimus, nempe, Niaum Sardanapali, & Babylonem, & Mycenæ, & Cleonas, & Ilium ipsum. Memini enim quod trajeci illinc plurimos, adeò ut per decem totos annos ne navim-subduxerim, neque scapham recrearim. MER. Ninus quidem, ô portitor, jam eversa-est, & nullum ejus vestigium adhuc reliquum manet ; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illabene-turrita, illa circumdata magno mænium-ambitu ; & ipsa non multò post exquirenda, ut jam Ninus. Pudet verò me monstrare tibi Mycenæ, & Cleonas, & præcipue Ilium : bene enim novi quod, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant hæ urbes : nunc verò interierunt & ipsæ. Moriuntur enim, ô portitor, & urbes quemadmodum homines ; &, quod est incredibilius, tota etiam flumina. Ergo Inachi ne vel monumentum adhuc restat in Argo. CHAR. Vah, quæ-laudes, Homere, & quæ-nomina ! Ilium Sacrum, & latas-vias habens, & pulchrè structæ Cleonæ.

15. Sed, inter sermones nostros, quinam sunt illi bellantes, aut cuius rei gratiâ occidunt se mutuò ? MER. Argivos vides, ô Charon, & Lacedæmonios, & Othryadem imperatorem illum semimortuum inscribentem tro-

trophæum sanguine suo. CHAR. Quâ verò de re bello
lum est iis, ô Mercuri? MER. De eo ipso agro in quo
pugnant. CHAR. O amentiam! qui non sciunt quòd,
etiam si eorum unusquisque possideat totam Pelopon-
nesum, vix tamen acceperit spatium pedale ab Æaco.
Colent verò agrum hunc aliás alii, sæpe aratro revel-
lentes trophæum illud e sedibus. MER. Hæc quidem
ita se habebunt. Nos verò jam descendentes, & rursus
bene disponentes montes hōscē in locum suum, disce-
damus, ego quidem ad quæ missus-sum, tu verò ad
navigium: veniam verò tibi paulò post, & ipse mortuos-
deducens. CHAR. Bene fecisti, ô Mercuri; semper
scribēris beneficus: profeci enim quodammodo per te
in-hac peregrinatione.

O quales sunt res infeliciū hominū! nempe, re-
ges, lateres aurei, hecatombæ, pugnæ! nulla verò ha-
betur Charontis ratio.

DIALOGORUM
LUCIANI
SAMOSATENSIS
LIBER II.

DIALOGUS I. *De Seminio: seu, Vita Luciani.*

NUPER quidem defieram in ludos ire, cum-essem ætate jam adolescens. Pater verò despiciebat, cum amicis, quid insuper doceret me. Doctrina-itaque videbatur plerisque indigere, & labore multo, & tempore longo, & sumptu non exiguo, & fortunâ splendida; nostras autem res & tenues esse, & postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex mechanicis hisce (ut vocantur)* primum quidem me-ipsum statim habiturum sufficientia alimenta ab arte, & non-diutius fore domi-pastum, cum-essem tamen-ætate-provectus: non multò verò post me etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundæ deliberationis proponebatur; nempe, quænam esset optima ars, & facillima ad-discendum, & viro libero digna, & promptum habens apparatus-sumptum, & sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata-sententia*, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus* a matre *tum* aderat, existimatus optimus esse statuarius, & lapidum expolitor inter maximè celebres) “ Non fas (inquit) aliam artem prævalere, te “ præsente; sed abducito hunc (commonstrans me) “ & assumptum doceto esse bonum lapidum opificem,

“ & con-

“ & concinnatorem, & statuarium: potest enim vel
“ hoc, fœliciter se-habens, ut nōsti, a natura. Con-
jiciebat verò id e ludicris a me confictis e cera; cum
enim dimissus-essem a præceptoribus, ceram abradens
effingebam aut boves, aut equos, aut, per Jovem, &
homines; idque consimiliter satis, ut patri videbar;
propter quæ accipiebam quidem plagas a præceptorib-
us. Tunc verò etiam hæc laudi erant in indolem
meam; & concipiebant omnes bonam de me spem, ut
pote qui artem brevè discere-futurus-essem, ex illâ fin-
gendi-facultate. Videbatur igitur simul dies idoneus
arti auspicandæ, & ego traditus-eram avunculo, non
admodum, per Jovem, eā-re-gravatus: sed videbatur
mihi *ars illa* habere & lusum quandam non injucundum,
& ostentandi-occasionem apud æquales meos, si conspi-
cerer & Deos sculpere, & parvas quasdam imagines
fabricare, cum mihi, tum illis quibus mallem. Et tunc
primum illud, ac incipientibus usitatum, contigit.
Avunculus enim, dato mihi cœlo quopiam, jussit me
leniter attingere tabulam in medio jacentem, addens
tritum illud, *Initium bonum est dimidium omnis operis.*
Durius verò impingente me præ imperitia, tabula qui-
dem est-fracta. Ille verò ægre-ferens, & arripiens
scuticam quandam prope jacentem, initiavit me non
mansuetè, neque hortativo-more, adeo ut lachrymæ
essent mihi artis procēdium. Aufugiens igitur isthinc
domum abeo, ululans continuò, & oppletus oculos la-
chrymis: & commemoro scuticam, & ostendebam vi-
bices, & accusabam nimiam quandam *avunculi* crudeli-
tatem, addens quod fecerat hæc præ invidia, ne ipsum
arte superarem. Matre verò indignatâ, & multum
fratri convitatâ, postquam nox supervenit, dormiebam
lachrymabundus adhuc, & totam noctem cogitabundus.
At huc usque narrata sunt quidem ridicula & puerilia:
audietis verò, ô viri, post hæc non amplius contem-
nenda, sed quæ poscunt auditores vel profus auscul-
tandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus*
Somnus venit ad me in quiete, benignam per noctem,
manifestus ita ut nil veritati deesset. Adhuc itaque,
vel tantum post tempus, habitusque conspectorum
restant mihi in oculis, & vox auditorum insonans
est

est (i. e. infonat auribus meis.) erant omnia adeò manifesta.—

2. Duæ mulieres manibus præhendentes trahebant me, utraque ad seipsum, violenter admodum, & strenuè. Parum itaque *abfuit quin* discerperent me contendentes inter se: nam altera quidem jam superabat, & habuit propemodum me totum; jam verò rursus habebar ab altera. Clamabant verò ambae in se-invicem; hæc quidem, quasi *illa vellet possidere me,* suus utpote-qui-essem; at illa, quasi *bæc frustra vendicaret, sibi aliena.* Erat quidem altera operaria, & virilis, & comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualis erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, & habitu decora, & vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum malleum me-adjungere.

3. Dura verò & virilis illa sic prior locuta-est.—
“ Ego, chare fili, ars sum statuaria, quam heri discere
“ cœpisti, & domestica tibi, & a-familia tua cognata.
“ Nam & avus tuus (addens nomen avi-materni) mar-
“ morarius fuit, & avunculi tui ambo, magnoperéque
“ claruerunt per me. Si verò velis abstinere a nugis
“ & tricis hujus (alteram indicans) sequi verò & coha-
“ bitare mecum; primùm quidem fortiter alere, &
“ habebis humeros validos; eris verò alienus ab omni
“ invidia, & nunquam abibis in terram-externam, re-
“ lictâ patriâ, & familiaribus; neque laudabunt te
“ omnes propter verba. Ne verò averseris corporis
“ hujuscem frugalitatem, neque vestimenti sordes. Nam
“ & Phidias ille, progressus ab hujusmodi *initiis*, spec-
“ tandum-exhibuit Jovem, & Polycletus Junonem fa-
“ bricavit, & Myron laudatus est, & Praxiteles in
“ admiratione-fuit. Hi igitur cum Diis adorantur.
“ Si verò ex his unus factus-fueris, quomodo quidem
“ non fies & ipse celebris apud omnes homines: Ex-
“ hibebis verò patrem tuum ænulandum, reddes au-
“ tem & patriam spectabilem.”—Talia, atque his
etiam plura, dixit Ars illa (*nempe, statuariæ artis
Dea*) hæfitans, & barbarè-pronuncians omnia; studiosè
verò adinodum connectens verba, & contendens mihi
per-

persuadere. Sed non ulterius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipitaltera-in-hunc-ferme-modum.—“ Ego verò, ô fili, Doctrina sum;
 “ consueta jam, & nota tibi, tametsi nondum me ad
 “ finem expertus-sis. Quanta itaque bona quæsiveris
 “ marmorarius factus, hæc quidem jam-dixit. Nihil
 “ enim eris quod non operarius fuerit (*i. e. nil nisi ope-*
 “ *rarius eris*) corpore laborans, & in hoc ponens totam
 “ vitæ spem: obscurus quidem ipse, parvum & abjec-
 “ tum lucellum accipiens, sententiâ humiliis, redditu ve-
 “ rò tenuis: neque eris amicis in-foro-auxiliaris, nec
 “ inimicis formidabilis, nec civibus æmulandus; sed
 “ unum illud, *nempe*, opifex, & e promiscua plebe
 “ unus; semper formidans eminentem *quemque*, & co-
 “ lens dicere valentem, leporis vitam vivens, & præda
 “ ipse potentioris. Si verò factus-fueris etiam Phidias,
 “ aut Polycletus, & elaborâris mirabilia multa, omnes
 “ quidem laudabunt artem, non erit verò *aliquis ex*
 “ *videntibus*, si mentem habeat, qui optârit fieri tibi
 “ similis. Qualisqualis enim fueris, censebere mecha-
 “ nicus tantum, & opifex, & manibus-victum-quæritans.
 “ Si verò mihi obsequaris, primùm quidem ostendam
 “ tibi opera multorum virorum antiquorum, enarrans
 “ & gesta mirabilia, & sermones eorundem, reddénsque
 “ te (*ut ita dicam*) omnium peritum: & exornabo ani-
 “ mum, quod est *in-te* præcipuum, multis bonisque
 “ ornamenti, *nempe*, modestiâ, justitiâ, pietate, man-
 “ suetudine, æquitate, prudentiâ, fortitudine, pulchro-
 “ rum amore, appetitu erga honestissima. Hæc enim
 “ sunt re verâ purus animi ornatus. Nil verò aut an-
 “ tiquum aut nunc agendum latebit te: sed & mecum
 “ providebis quæ opus-sunt; &, in-summa, brevi do-
 “ cebo te omnia & quotquot divina sunt, & quot hu-
 “ mana. Et qui nunc pauper es, filius alicujus (*i. e.*
 “ *nescio cuius*) qui statuisti aliquid de arte adeò illib-
 “ rali, eris paulò post æmulandus, & invidendus om-
 “ nibus, *utpote* honestatus, & laudatus, & propter op-
 “ tima æstimatus, & conspectus a præcellentibus genere
 “ & divitiis; indutus quidem hujusmodi veste (*osten-*
 “ *dens* suam, gerebat autem prorsus splendidam) ma-
 “ gistratu

“ gistratu verò, & primo loco honestatus. Et, si ali-
“ cubi peregrineris, nec ignotus eris, neque obscurus
“ in terra aliena ; talia (i. e. *illustria adev*) tibi ad-
“ dam insignia ; ita-ut unusquisque aspicientium,
“ proximum tangens, monstrârit te digito, dicens, *Hic*
“ *ille est*. Si verò fuerit aliquid studio dignum, & ocr
“ cupaverit amicos tuos, aut totam etiam civitatem,
“ omnes converteat oculos in te. Et, sicubi fortè di-
“ cas quid, auscultabunt plurimi inhiantes, admirantes,
“ & fôlicem-prædicantes te propter-vim sermonum, &
“ patrem tuum propter fortunam. Quod verò dicunt,
“ scil. “ quòd quidam fiunt immortales ex homini-
“ bus,” id tibi adjiciam. Si etenim decesseris ipse e
“ vita, nunquam desines adesse eruditis, & versari cum
“ optimis. Vidésne Demosthenem illum, cuius filium,
“ & quantum ego reddidi? Vidésne Æschinem, qui
“ filius fuit tympanistriæ? At tamen Philippus colebat
“ eum per me (i. e. *meā operā*.) Socrates verò, & ipse
“ educatus sub statuaria hac, quamprimum intellectus
“ meliora, & ab ea aufugiens transiit ad me, audîn’ ut
“ ab omnibus decantetur? Rejiciens verò tantos illos,
“ talesque viros, & gesta splendida, & orationes graves,
“ & habitum decorum, & honorem, & gloriam, & lau-
“ dem, & sedes-primas, & potentiam, & imperia, &
“ celebrem-esse propter sermones, & beatum-prædicari
“ propter prudentiam (*rejiciens, inquam, hæc*) indu-
“ esque tuniculam sordidam, & resumes habitum ser-
“ vilem, & habebis in manibus vectes, & scalpra, &
“ cæla, & malleos ; deorsum in opus inclinatus, ab-
“ jectus ipse, & abjecta-affectans, & omni modo de-
“ missus ; nunquam caput-erigens, nihil aut virile aut
“ liberum cogitans, sed providens quomodo quidem
“ opera erunt tibi proportione-concinna, & speciosa,
“ minime verò sollicitus, quomodo eris ipse concin-
“ nusque & ornatus ; sed reddens teipsum saxis *ipsis*
“ despectiorem.”

5. Illâ hæc adhuc dicente, ego non expectans finem
orationis, sed, assurgens, sententiam-tuli : &, reliquâ
deformi illâ, & operariâ, transivi ad Doctrinam, latus
admodum ; & præcipue, quum scutica venit mihi in
mentem, & quòd pridie statim inflixerat plagas non

paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, & manus coimplodebat, & dentibus infrendebat: postremò verò diriguit, & mutata est in saxum, quemadmodum audimus de Niobe. Si verò passa-est incredibilia, ne diffidite *mibi*; somnia enim mirifica sunt. Altera verò, ad me aspiciens, inquit, “Remunerabo igitur te pro-justitia, quòd rectè dijudicaris hanc causam. Et jam adesto, ascende currum hunc (ostendens curruin quendam alatorum quorundam equorum Pegaso similium) ut videoas qualia & quanta non, secutus me, ignoratus eras.” Postquam verò ascendi, illa quidem agitabat, & ariegabatur. Ego verò sublatus in altum, & incipiens ab ortu, usque ad occidentem contemplabar urbes, & gentes, & populos, quemadmodum Triptolemus ille, seminans & ipse aliquid in terram. Non-jam verò memini, quid seminatum illud erat; sed hoc solum, quòd homines ex imo suspicentes laudabant me, & illi, ad quos volatu perveneram, deducebant cum multa-lande. Postquam verò mihi ostendisset res tantas, & me illis laudantibus, reduxit iterum non-amplius indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque & patrem meum stante, & expectantem, ostendit ei vestitum illum, & me, qualis (*i. e. quām pulcher*) venerim; submonuitque eum, qualia (*i. e. quām iniqua*) propemodum statuissent de me.

6. Memini me hæc vidisse, cum-essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum hæc narro, “O Hercules (dixerit aliquis) quām longum & judiciale est hoc somnium!” Tum succinuerit aliis, “Hyemale est somnium, cum noctes sunt longissimæ; aut forsan trinoctiale, ut est & Hercules ipse. Quid ergo venit illi in mentem, ut-nugaretur talia (*i. e. sic*) apud nos, & memoraret noctem puerilem, & vetera jámque obsoleta somnia; omnis enim frigida narratio insipida est. Num suspicatus est nos esse quosdam somniorum aliquorum interpretes?”—Non, ô bone: neque enim Xenòphon enarrans olim somnium, ut videbatur ipsi, nempe, & illud in domo paterna, & cætera deinceps somnia, nugari voluit, siue, inter-

interpretandum quid proposuit. Nōstis enim quōd-enarravit visionem, non ut simulationem (*i. e. non quasi simulare, sive obscurum quid proponere vellet*) neque quasi conscientius se nugari in iis rebus; & hoc, in bello & rerum desperatione, circumstantibus *jam* hostibus: sed narratio illa habuit & utile quiddam. Enarravi proinde ego hoc vobis Somnium, eā gratiā, ut adolescentes convertantur ad præstantiora, & Doctrinam amplectantur; & præcipue, si quis eorum præ inopia male-statuat, & ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quōd & ille, cum-audierit narrationem *banc*, confirmabitur, proponens sibi me sufficiens exemplum, dum-considerat, qualis quidem cum-esset, proripi *tamen* ad pulcherrima, & Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenerim, *adsum* obsecutior nullo saltem statuorio, etiam si nil aliud.

DIALOGUS II. Deorum Concio.

JUP. **N**E ampliūs, ô superi, susurretis, neque in angulos conversi in aurem alii-alii sermones comunicetis, *utpote-indignantes*, quōd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est *vobis* de hisce rebus, aperte dicat unusquisque quæ sibi videntur, & accuset, Tu verò, ô Mercuri, promulga præconium, ex lege. MERC. Audi; tace. Quis ex perfectis Diis, quibus licet, vult verba facere? Consultatio verò est de inquinilis & hospitibus. MOM. Ego Momus, ô Jupiter, si permiseris mihi dicere. JUP. Præconium jam permittit; quare nil indigebis me (*i. e. meo permisso.*) MOM. Dico igitur, nostrūm nonnullos atrocia facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant se-præstare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint & pedissequos & famulos suos honore-pares nobis. Volo verò, ô Jupiter, te concedere mihi loqui cum libertate; neque enim alioqui possum. At nōrunt me omnes, quām sum lingua liber, quōd-que nil eorum reticebo quæ non decorè sunt. Reprehendo enim omnia, & aperte dico quæ mihi videntur, neque timens quempiam, neque

sententiam celans præ verecundia: quare plerisque & molestus videor, & naturā calumniosus, cum-vocer ab iis publicus quispiam delator. Sed quoniam licet, & proclamatum-est, & tu, ô Jupiter, concelesti cum licentia loqui, dicam *sanè* nil reformidans.—Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum confessus, & quòd ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *hi, inquam*, subvexerunt insuper in cælum & ministros, & thiasi-sodales, & adscriperunt eos *Deorum numero*. Et nunc, æquè ac nos, cum portiones facta-distributione-possident, tum participes-sunt sacrificiorum; & hoc, ne quidem persolventes nobis pensionem inquilinis-solvendam.—JUP. Dicito, ô Mome, ænigmaticè nihil, sed dilucidè & apertè, addens & nomen. Nunc enim oratio tua in medium projecta-est, ita-est, ut multos assimulemus, & dictis *tuis* adaptēmus, alias alium. Oportet verò concionatorem-liberum nil tergiversari in dicendo.

2. MOM. Euge, ô Jupiter! quòd & cohortaris me ad linguae libertatem. Facis enim hoc re verâ regiè & magnanimiter: quare dicam & NOMEN.—Generosissimus itaque Bacchus ille, semi-homo tantum, nec a stirpe materna Græcus, sed Cadmi Syrophœnicis, cuiusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quām natūrā mollis sit, & effeminatus; semi-insanus, & a summo-mane merum spirans. Hic verò idem adscivit nobis vel totam curiam, &, adducto choro suo, adest, & Deos fecit Panem, & Silenum, & Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, & formis monstrosos; quorum alter quidem (*nempe Pan*) cornua habens, &, quantum est a medio ad imum, capræ similis, & barbam profundam demittens, parum differt ab hirco; alter verò (*scil. Silenus*) est senex calvus, simus nasum, vectus plerumque asino, Lydus, inquam, iste: Satiri verò sunt alii, auribus acuti, calvi & ipsi, & cornigeri (qualia cornua nascuntur hœdis nuper natis) Phryges quidam. Habent verò omnes & caudas. Videtis quales nobis Deos facit generosus ille? Anne-deinde miramur, si homines nos

con-

contemnunt, videntes ridiculos adeò & monstruosos Deos? Omitto verò dicere, quòd adduxit & mulieres duas, alteram quidem ipsius amicam, nempe, Ariadnem (cujus & coronam astrorum choro annumeravit) alteram verò Icarii agricolæ filiam. Et, quod est maxime omnium ridiculum, ô Dii, adduxit & ejusdem, nempe, Erigones, canem; & hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quēinq[ue] dilexit, catellum. Nōnne hæc videntur vobis contumelia, temulentia-petulantia, & ludibrium?—Audite verò & alios (*i. e. de aliis*)

3. JUP. Dicas nihil, ô Mome, aut de AEsculapio, aut Hercule: video enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum sanat, & suscitat ægrotos e morbis, & est pretio-æqualis multis aliis. Hercules verò, qui-est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. MOM. Tacebo, ô Jnpiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguae contra & teipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur & me reumagis peregrinitatis? MOM. Licet quidem in Creta audire non solum hoc, verum dicunt & aliud quidam de te; & ostendunt sepulchrum tuum. Ego verò neque illis credo, neque Aegiensibus inter-Achaios, qui dicitant te suppositum esse—Quæ verò, opinor, oportere præcipue reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus fœminis commixtus, & ad eas descendens in alias aliâ formâ præbuiti principium talium delictorum, & causam cur cœtus noster nōthis compleretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurifcum te diffingeret, aurum cum-esses; & præ Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complevisti cœlum semideis hisce; non enim aliter dicere possum. Et quæ res est maximè ridicula, est hæc quæ eveniet, cum quis subito audierit, quòd Hercules quidem exhibitus-est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; & quod propè se invicem sunt templum quidem Herculis famuli, & Eurysthei domini ejus sepulchrum tantum. Et rursus, Bacchus quidem

Thebis est Deus; consobrini verò ejus, Pentheus, Actæon, & Learchus hōminum omnium sunt miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus rebus, & conversus-es ad mortales, initati-sunt te omnes; & non solum mares, sed, quod est turpissimum, fœmineæ etiam Deæ. Quis enim non novit Anchisen, & Tithonum, & Endymionem, & Jasonem, & cæteros? Quare volo hæc omittere: longum enim esset reprehendere singula.

4. JUP. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam ejus. MOM. Ergo non dixero de aquila, quòd & hæc in cœlo est in sceptro regio confidens, & solum-non nidificans super capite tuo, Deus esse existimatus. An omittemus & hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, & Corybas & Sabazius, unde, inquam, hi nobis sunt-accessiti; aut Mithres ille Medus, ille gerens candyn & tiaram, nec voce græcissans, adeo-ut non intelligat, si quis ei præbibat? Scythæ ergo & Getæ, hæc videntes horum dedecora, nobis longum valere jussis, immortales-faciunt & ipsi, & Deos suffragiis-creant quoscunque volunt, eodem modo quo & Zamolxis ille, servus cum-esset, adscriptus est Deorum numero, nescio quomodo latens (*i. e. clam nos*) Et hæc sanè omniâ, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, & linteis amictæ, quisnam es, ô optime, aut quomodo, latrator-cum-fis, Deus esse dignaris? Taurus verò hic Memphis, versicolor hic, quid sibi volens adoratur, & oracula-edit, & prophetas habet? Pudet verò me nominare ibidas, & simias, & hircos, & alia multo-magis ridicula, nescio quomodo ex Ægypto in cælum-confertim-intrusa. Quæ numina quomodo vos, ô Dii, sustinetis, videntes eadem adorari ex æquo, aut etiam magis quam vos ipsi? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? JUP. Turpia hæc re verâ dicis de Ægyptiis. Attamen, ô Mome, pleraque eorum ænigmata (*sive mysteria*) sunt, & non omnino oportet te sacris-non-initiatum deridere ea. MOM. Prorsus igitur, ô Jupiter, opus est nobis mysteriis, ut sciamus Deos esse Deos, canicipites verò canicipites.

5. JUP. Omitte, inquam, ea de Ægyptiis: aliás enim

enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, &, quod maximè angit me, Amphilochum ; qui, cum sit filius scelesti & matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, & præstigiatoremagens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstimaris, sed jam vaticinatur omnis lapis, & omnis ara, quæ perfusa-sit oleo, & coronas habeat, & homine præstigiatore abundet ; quales *nunc dierum* sunt plurimi. Jam *enim* & Polydamantis athletæ statua medetur febricitantibus in Olympia, & Theaginis in Thaso, & sacrificant Hectori in Ilio, & Protesilao e-regione in Chersonefo, Ex quo verò tot facti sumus, profecit magis perjurium, & sacrilegium ; &, in summa, *homines* despicerunt nos, rectè facientes.—Atque hæc quidem *sunt quæ dicere volui* de nothis & adscriptitiis.—Cæterum ego, audiens jam multa etiam peregrina nomina numinum-quorundam neque apud nos existentium, neque omnino constare valentium, prorsus, ô Jupiter, rifiui-indulgeo propter hæc etiam. Nam ubinam est illa multùni celebrata virtus, & natura, & fatum, & fortuna, fundamento-carentia, & vana rerum vocabula, a philosophis, fatus hominibus, excogitata ? Et quanquam sint tumultuaria (*i. e. temere fita*) ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quod, etiam si obtulerit decem-millia hecatombarum, fortuna tamen faciet quæ-fato-decreta-sunt, & quæ destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum ? Novi enim quod & tu audis *de bis* in philosophorum scholis, nisi vel surdus quispiam es, adeò-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multis mihi loquenti succensentes, & sibilantes ; præcipue eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione ; & oportet *nos* cohibere ex iis plurima, ne supra-modum fiant, (*i. e. crescant.*)

DECRETUM. Bonâ fiat Fortunâ.

6. **C**oncione legitimâ coactâ, septimo die mensis inemunis, Prytanum-agebat Jupiter, & præsidebat Neptunus; præfectum-agebat Apollo, scribam agebat Mornus Noctis filius; & sententiani dixit Somnus.—**Q**UONIAM peregrini multi, non solum Græci, verum etiam Barbari, minimè digni nobiscum participes-esse civitatis hujuscem, adscripti Deorum numero, nescio quomodo, Diique existinati, complevere quidem cœlum, adeo-ut convivium nostrum sit plenum tumultuosâ turbâ multilingvum quorundam, & undique collectorum: defecit verò ambrosia, & nectar, ita-ut cotyla jam sit (*i. e. aestimatur*) minæ, propter multitudinem bibentium: alii vero, præ arrogantia, expulsis veteribus verisque Diis, dignos-censem seipso prima-sede, præter omnia patria (*i. e. contra mores patios*) & volunt præponi nobis in terris: propter hac omnia, VISUM ESTO Senatui Populoque Cœlesti, concilium quidem cogi in Olympo circa solsticium hybernum; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu qui fuit sub Saturno, quatuor verò ex duodecim, & inter eos Jovem. Ipsos verò hōscē arbitros sedere, suscepto legitimo juramento per Stygem. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in Deorum-confessum. Illos autem venire, adducentes testes juratos, & indicia generis. Deinde verò coram-veniant his sigillatum. Arbitri verò rem ex-pendentes, vel declarabunt eos esse Deos, vel ablegabunt ad sepulchra sua, & repositoria majorum. Si verò quis e non-probatis, & ab arbitris semel segregatis, deprehensus-fuerit in cœlum ascendent, eundem in tartarum præcipitari. Quemque verò exercere suam artem; & neque Minervam sanare, nec Aesculapium vaticinari, nec Apollinem solum præstatre tam-multa: sed diligenter unum quiddam, vatem esse, aut citharœdum, aut medicum. Edicere verò philosophis, ne singant nova vocabula, neque nugenit deis-quæ non nōfunt. Quotquot verò jani immixto habitu-sunt-digni templis aut sacrificiis, simulachra quidem illorum everti; substitui verò, vel Jovis, vel Junonis, vel Apollinis, vel cuiuspiam alterius;

alterius; civitatem verò suam aggerere illis tumulum, &, pro ara, cippum erigere. Si verò quis simulaverit-senon-audisse præconium, & noluerit venire ad arbitros, damnanto desertam ejus causam.—JUP. Hoc quidem est justissimum nobis Decretum, ô Mome; &, cuicunque ita videtur, protendat manum. Ita verò potius fiat: novi enim quod complures erunt non protensa-manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifesta, & deimonstrationes claras, nempe, nomen patris, & matris, & unde, & quomodo factus-sit Deus, & tribum, & curiales. Ita-ut, quicunque non exhibebit hæc omnia, nil curæ-erit arbitris; etiam si quis in terris ingens habeat templum, & quamvis homines Deum esse arbitrentur.

DIALOGUS III. Timon, sive Misanthropus.

TIM. **O**Jupiter philie, & hospitalitie, & sodalitie, & domestice, & fulgurator, & jusjurandice, & nubicoge, & grandisone, & si te quid aliud attoniti vocant poetæ; ac maxime, cum in metris hærent (tunc enim illis multi-nominis factus fulcis metri ruinam, & imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, & gravifremum tonitru, & ardens, & candens, & terrificum fulmen? Hæc enim omnia apparent jam nugæ, & fumus planè poeticus, nec quicquam præter nominiū fragorem. Illud autem tuum decantatum, & eminus-feriens, & promptum telum, nescio quomodo, penitus extinctum-est, & frigidum, retinens ne vel parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citius ellychnium metueret, quam flammarum cuncta-domantis fulminis; titionem adeò quempiam videre iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent se accepturos hoc solum *incommodi e-vulnere*, quod maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus sit jam & Salmoneus ille tibi obtonare, non prorsus *justæ-fiduciæ-expers*, se id *impune ausurum*, quippe, contra Jovem adeo irâ-frigidum, cum sit ipse ad-facinora-promptus, & gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu quasi sub mandragora dormis?* qui neque

neque pejerantes audias, nec injusta-agentes observes, sed lippias, & hallucineris ad ea-quæ patrantur, & auribus obsurdueris, quemadmodum senio-confecti. At qui ita te affectum esse credere par est, quoniam, cum, juvenis adhuc esses, & animo-acer, & ira vigens, plurima faciebas contra injutios & violentos ; nec unquam erga eos inducias tunc agebas ; sed semper prolsus occupatum erat fulnaen, & incutiebatur ægis, & fragoremedebat tonitru, & continuò immittebatur fulgor, quasi telorum-ex-alto-jaculatio. Sed & terræ-motus fuere tunc instar-cribri frequentes, & nix cumulatim, & grando in-morem-saxorum ; &, ut tecum magnificè differam, pluviaque fuere effusa, & impetuosa, & gutta quælibet, quasi flumen. Quare in temporis punto tantum ortum est naufragium sub Deucalione, ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit in Lycorem, servans suscitabulum quoddam feminis humani, idque, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ tuâ digna, non amplius sacrificante tibi aliquo, neque statuam tuam coronante, nisi quis obiter in ludis-Olympicis ; & hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generofissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliariint. Injecerunt verò alii manus tibi ipsi in Olympia. Et tu, altisremus ille, piger-eras aut canes excitare, aut vicinus advocate, ut succurrentes comprehendenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille tu, & gigantum extinxitor, & Titanum vñctor, sedebas, dum-circumtondereris capillos ab iis, quanquam fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc a te negligenter adeo despici, aut quando tantam iniquitatem punies ? Quot Phaethontes, aut Deucaliones, sufficient ad panierandam tam inexhaustam vitæ insolentiam ? Nam ut, omillis communibus, dicam mea ; ego, qui in sublime evexit tot Atheniensium, & divites reddidi e pauperissimis, & opem tuli egenis omnibus, vel potius confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non amplius agnoscor ab iis, neque aspiciunt

aspiciunt me, qui antea verebantur, & adorabant, & de nutu meo pendebant. Sed, sicuti vel per-viam incendens incidam in eorum quempiam, prætereunt me, quasi olim mortui cippum quendam jacentem, ac tempore subversum, ne-quidem agnoscentes. Alii verò, vel procul videntes, aliâ divertunt, suspicantes se visuros inauspicatum & abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum & patronus fui. Quare, malis in hunc locum-remotum actus, & rhenone indutus, terram exerceo pro quatuor obolis mercenarius, solitudini & ligoni hîc adphilosophans. Videor itaque mihi hoc inde lucrificatus, nempe, me non amplius visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius effet. Jam tandem ergo, ô Saturni & Rhei fili, excusso hoc profundo dulcique somno (dormiisti enim supra Epimenidem) & fulmine ventilando-redaccenso, aut eodem ex Oeta accenso, & factâ magnâ flammâ, ostende aliquam strenui & juvenilis illius Jovis iram; nisi vera sunt quæ fabuliferuntur a Cretenibus de te, & tuâ illic sepulturâ.

3. JUP. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum, in Montis-radicibus, sordidus totus, & squalidus, & rhenone-amictus? Fodit verò, opinor, pronus-cum-fit: homo sanè loquax, & confidens. Philosophus nimirum est: *alioqui* enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignorars Timonem filium Echecratidis, Colytensem? Hic est ille, qui sàepe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille solitus mactare nobis totas hecatombas, apud quem consuevimus splendide celebrare Jovialia. JUP. Heu communionem! *Hiocine* est honorabilis ille, ille (*inquam*) dives, circa quem tot fuere amici? Quid igitur passus, talis est *factus*, squalidus, ærumnosus, fossisque, & mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem? MER. Ut ita quidem dicam, benignitas afflixit eum, & humanitas, & misericordia in egenos omnes; re verâ autem, dementia, & simplicitas, & delectus-nullus in amicis; qui, corvis & lupis largiens, non sensit se ita facere: sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse & sodales præbevolentia erga seipsum; eos *inquam*, escâ interim solummodo

lummodo gaudentes. Hi verò postquam exquisitè nudassent, & circumrofissent ossa ejus, &, si qua etiam medulla inerat, exuxissent & hanc diligenter adinodum ; post hæc, inquam, aufugiebant deserentes eum siccum, & radicitus succisum ; nec amplius agnoscentes eum, neque aspicientes. Unde enim jam adsunt ei vel opitulantes, vel vicissim largientes ? Propter hæc, ut vides, fossor, & rhenone-amictus, desertâ urbe præ pudore, mercede agrum colit, malorum causâ melancholiâ-labrans, quòd ab ipso ditati fastuosè admodum prætereant eum, nec nomen ejus nôrint, an Timon vocetur. JUP. Et sanè vir est non despiciendus, nec negligendus. Et merito indignabatur in nos, calamitosus cum-sit ; quoniam vel eadem egerimus ac execrandi isti adulatores, virum oblii, qui in aris adolevit nobis tauros tot, caprasque pinguissimas : habeo itaque jam-nunc nidorem eorum in naribus : sed propter negotiâque, & magnum pejerantium tumultum, & vim-inferentium, & rapientium ; præterea verò & formidinem ortam a sacrilegis (hi etenim plurimi sunt, & observatu-difficiles, nec sinunt me vel paululum connivere) propter hæc, inquam, jamdiu non aspexi in Atticam, & præcipue, ex quo philosophia & verborum contentiones apud-eos increbuerunt. Pugnantibus enim inter se, & vociferantibus philosophis istis, non licet exaudire aliorum preces. Quare oportet me aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, & incorporea, & nugas magnâ voce connectentibus. Propter hæc contigit & hunc negligi, virum erga nos non immerentem. At tu, ô Mercuri, assumpto Pluto, abito ociùs ad eum. Ducat verò secum Plutus & Thesaurum ; & maneant ambo apud Timonem, nec facilè adeò discedant, etiamsi quam-maxime exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, & ingratitudine quam manifestarunt erga eum, & pœnas dabunt, simul-atque fulmen reparavero : Duo enim maximi ejus radii fracti sunt, & cuspidibus retusi, dum nuper avidius jacularer in Anaxagoram sophistam, qui persuasit sectatoribus suis, non omnino aliquos esse nos Deos. Sed aberravi quidem ab eo : Pericles enim manum protendebat supra ipsum. Fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exulsitque illud, & ipsum pene com-

communitum-est ad saxum: sed vel hoc interim supplicium sufficiet istis, nempe, si viderint Timonem eximie ditatum.

4. MER. Quanti erat altè vociferari, & obstreperum esse, & audacem! nec est hoc solis causas-agentibus utile, sed etiam precantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia-clamavit*, & liberè locutus-est in precatione, & convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiam-num neglectus. PLUT. Atego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; & hoc, me jubente? PLUT. Quia, per Jovem, contumelias-exercebat in me, & exportabat (*i. e. exbauriebat*) & in multa *frusta* dividebat; & hoc, cum-essem paternus illi amicus; & solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur iverò *ad eum* parasitis, & adulatoribus, & scortis donandus? Mitte me, ô Jupiter, ad illos qui intelligent munus, qui amplectentur, quibus in-precio fuero ego, & desiderabilis. Hi verò fatui verfentur-cum paupertate, quam nobis anteponunt; &, accepto ab ea rhenone, & ligone, contenti-funto miseri, obolos quatuor lucrati, qui *olim* negligenter dono profundebant talenta decem. JUP. Nil amplius ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quod oportet *ipsum* eligere te pro paupertate. At vidēris mihi tu quidem esse, ô Plute, prorsus querulus, qui nunc quidem accusas Timoneim, quod, patefactis tibi foribus, libérè vagari permiserit, neque includens, neque zelotypiā affectus *erga te*. Alias verò, contra, in divites stomachabar, dicens *te* ab iis *ita* inclusum-fuisse sub *vectibus* & *clavibus*, & *sigillorum* impressionibus, ut non tibi possibile esset *vel-declinato-capite*-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris *præfocari*. Et propter hæc apparebas nobis pallidos, & curis plenus, digitos habens-contractos juxta consuetudinem computationum, & minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et in summa, videbatur tibi pergravis res *te*, tanquam Danaen, virgineam-ducere-vitam in æreo fereōve thalamo, sub attentissimis ac scelestis-

simis paedagogis nutritum, fœnore & supputatione. Dictabas igitur *avaros* illos absurdè facere, amantes quidem te supra modum ; cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes, sed vigilantes ut observarent, & oculis fixis-aspicientes sigillum & vectem ; arbitrantes *illud esse* sufficientem fruitionem, non quod possent ipsi te frui, sed quod impertirent fruitionem nemini *alii*, ut *canis* in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui parcerent, & custodirent, & (quod monstri-simile est) vel semet ipsos zelotypiâ-prosequerentur : nescientes verò quod sceleratus famulus, vel dispensator, vel paedagogus, postquam furtim subierit, ludibrio-habebit infeliciem & odiosum herum, sinens eum invigilare usuris ad obscuram & angusti oris lucernulam, & siticulosum ellychniolum. Quomodo igitur non iniquum est, te olim hæc incusâsse, nunc verò Timoni contraria objicere ?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujuscē lenitas meritò videri-debet negligentia, ac non benevolentia, quatenus ad me attinet : & rursus putabam, illos qui servant me inclusum intra fores ac tenebras, illos studentes, quomodo siam ipsis crassior, & obesus, & supra-modum-tumidus ; qui neque attingunt ipsi, neque producunt in lucem, ita-ut a quoquam ne vel videat ; putabam, inquam, hos esse amentes, & contumeliosos, insontem me sub tot vinculis putrescere-facientes ; nescientes verò, quod paulò post abibunt (*i. e. morientur*) relicto me alii cuiquam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me ; sed eos *solos* qui (quod est optimum) modum statuent rei, & neque omnino abstinebunt, neque me totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem & formosam, deinde neque custodiatur *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu & interdiu ire quod velit, & versari cum volentibus ; sed & ipse potius producat adulterio-stuprandam, fores aperiens, & proflituens, & omnes ad *eam* invitans ; num, inquam, talis videatur *tibi* amare *uxorem* ?

uxorem? Non dices, ô Jupiter, *hoc tu, qui ipse sæpe-*
numero amore-captus-es. Si verò quis rursus in domum
legitimè recipiens uxorem ingenuam ad liberorum le-
gitimorum procreationem, hic verò, neque attingat ipse
virginem ætate-florentem, pulchrāmque, neque per-
mittat alii aspicere; includens verò eandem, virginem-a-
vitam-ducere-cogat, infœcundam, & sterilem; idque,
cum-dicat se amare eam, & manifestus sit (i. e. appa-
reat amare) e colore, & corpore tabefacto, & oculis
refugis; èstne (i. e. fierine potest) ut talis non videatur
delirare? Qui, cum-oporteat eam liberos-gignere, &
nuptiis frui, nihilominus tabescere-faciat puellam for-
mosam adeò & amabilem, dum-alat eam tanquam Ce-
teri sacerdotem per omnem vitam. Quare sæpen-
mero & ipse eodem-modo indignor, a quibusdam sanè
ignoniiniosè calcibus pulsatus, & devoratus, & exau-
stus; ab aliis verò compedibus-vinctus, ut stigmaticus
fugitivus. JUP. Quid igitur indignaris in illos? Dant
enim utrique egregias poenas: hi quidem, ut Tantalus
ille, inhiantes tantum auro, absque-potu, & absque-
cibo, siccique ora; illi verò, ut Phineus ille, ab Hár-
pyis spoliati cibo e faucibus.—Sed abito jam nocturus
Timonem multò prudentiorem. PLUT. Illéne un-
quam desinet cum studio (i. e. festinanter) exhaustire
me quasi e cophino perforato, idque priusquam om-
nino influxerim, dum-vult vel prævenire influxum, ne
abundantiūs incidens ipsum undis-obruam? Quare mi-
hi videor in Danaidum dolium aquam-allatus, fru-
straque infusurus, vase non continente; sed eo, quod
influit, propemodum effuso, priusquam influxerit; ita
latior est dolii hiatus ad effusionem, ac liber est exitus.
JUP. Ergo, nisi obturaverit hiatum hunc, & simul-
ac-semel (i. e. prorsus) expansum fundi spatium, brevì
effuso te, facile rursus invenerit rhenonem & ligonem in
dolii fæce. Verùm abite jam, & ditate eum. Tu
verò, ô Mercuri, memineris rediens Cyclopas ad nos
ex Ætna adducere, ut fulmen acuentes resarciant; adeò
jam eodem acuminato opus-erit.

6. MER. Progrediamur, ô Plute.—Quid hoc? Clau-
dicas? Ignorabam, ô generose, te non solùm cæcum,
verùm etiam claudum esse. PLUT. Non hoc sem-

per, ô Mercuri. Sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum & claudus utroque pede, ita-ut vix pertingam ad metam, sene-prius-facto *illo*, qui me expectabat. Quum verò discedere-ab-aliquo opus fuerit, videbis me alatum, & multo avibus celeiorem. Repagulum igitur simul cadit, & ego jam victor a-præcone-promulgör, totum stadium uno saltu-transiens, videntibus aliquando me ne vel spectatoribus. MER Non hæc omnia vera dicis. Imò ego vel plurimos tibi possim commemorare, herì quidem ne obolum, unde restin emerent, habentes, hodie verò repente ditatos, & sumptuosos, & bigis albis agitantes: quibus antea ne vel asinus unquam suppetebat. Et, tales cum fuerint, obambulant tamen purpurei, & auromanus decorati, nec ipsi, opinor, credentes quin personnum solummodo divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me tum ad eos dimittit, utpote qui & ipse sit opum-largitor, & munificus; hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, tunc me in tabellam injectum, & diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domûs parte, vetere linteo super genua injecto tectum, & felibus pugnæ causa. Qui verò me obtainere-speraverant, in foro operiuntur hiantes, ut hirundinem-ad-volantem stridentes pulli. Postquam verò detractum-est signum, & incisus-est funiculus-linteus, & aperta est tabella, & promulgatus-est novus mei dominus, sive cognatus quispiam fuerit, sive adulator, sive servulus cinctus in-honore-habitus propter puerilia officia, & vel jam mentum rasus; magno, generosus ille, accepto præmio pro variis & omnigenis voluptatibus, quas jam quoque, exoletus cum-esset, suppeditavitei (*scil. domino*) ille quidem, quicunque-fuerit, me tandem arrepto, cum tabella ipsa ferens aufugit; mutato-nomine-appellatus jam Megacles, aut Megabyzus, aut Protarchus pro nomine eo-usque usitato, nempe, Pyrrhia, aut Dromone, aut Tibia; aufugit, inquam, relictis frustra inhiantibus illis, se mutuò intuentibus, & verum luctum agentibus, dum reputant, qualis eos thynnus e sinu-intimo sagenæ effugit;

effugit; *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti inexpertus, & crassi-pellis homo, exhorrens adhuc compedes, &, si alius quispiam præteriens loro-increpuerit, arrectam subrigens aurem; & pistrinum tanquam Castoris-templum adorans, *hic*, *inquam*, non amplius tolerabilis est obviis *quibusvis*; sed & *homines* liberos contumeliâ afficit, & flagris-cædit conservos, periculum-faciens, an sibi quoque talia liceant, donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosorem, Cecrope verò aut Crodio nobiliorem, at Ulysse prudentiorem, sedecim autem simul Crœsis ditiorem, effundat miser, in temporis punto, quæ paulatim e perjuriis, & rapinis, & flagitiis plurimis collecta-sunt.

7. MER. Dicis propemoduni *ea* ipsa quæ-siunt (*i. e.* *vera*.) Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis, vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-djudicârit *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicunque sunt? MER. Nequaquam *credo*, per Jovem. Non enim, præterito Aristide, Hipponicum adiiffes, & Calliam, & alios multos Athenienses, ne quidem obolo dignos. Cæterum quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicunque mihi primus occurrerit, abducens possidet, te Mercurium, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me cæcum esse*, mitteret *tamen* investigaturum rem adeò repertu-difficilem, & jampridem exhaustam e vita, quamne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò & minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent oīnnia (*i. e.* *ubique sint*) in civitatibus, *idcirco* oberrâns facile in tales incido, & ab iis irretior. MER. Quomodo verò deinde, postquam deserueris eos, facile ausfugis, *ignarus-cum sis* via? PLUT. Tum perspicax fio, & pedibus-celer, ad solam fugæ occasionem.

8. MER. Respondeto mihi & hoc insuper. Quomodo, cæcus cum-sis (*apertè enim dicam*) & pallidus præterea, & cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, & putent *se*, te obtinentes, fœlices esse: fin verò non-assequuntur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeo te perditè-amantes, ut præcipitarent *sese*, “ & “ piscosum in mare, & scopulis ab aeriis ruentibus; ” rati *se* a te fastidiri, quòd non ipsos præcipue respexeris: At verò bene novi quòd fateberis & tu, si te-ipsum quid nôris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotunque alia mihi insunt *deformia*? MER. Sed quomodo, ô Plute *non appareas*, nisi cæci sunt & ipsi omnes? PLUT. Non cæci, ô optime; verùm inficitia, & error, quæ nunc occupant omnia, tenebras offundunt iis. At & ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inaurata, *nempe*, ac gemmis-distinctâ, & amictus *vestibus* versicoloribus. Illi verò, rati *se* vultus ipsius (*i. e. nativi*) venustatem videre, amore-prosequuntur, & prereunt non potiti. Quòd, si quis illis omnino denudans ostenderet *me*, damnarent haud dubiò *sese* tantopere cæcutientes & amantes (*i. e. quòd tantopere cæcutiant & ament*) inamabiles & deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas fiti, & personâ ipsâ induti, usque *tamen* decipientur? Et, si quis iis detrahere-velit *eam*, caput citius quam personam projicerent. Quomodo, *inquam*, *defendes hoc*? Non enim verisimile *est* eos etiam tunc ignorare, quòd illita sit venustas *tua*, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrentis patefactis foribus me excipit, occultus unâ-ingreditur mécum fastus, & dementia, & jactantia, & mollities, & contumelia, & error, & alia quædam innumera. At *ille*, qui nos excipit, occupatus animi ab his omnibus, miratürque non miranda, & appetit fugienda, & me stupet, illorum omnium ingressorum malorum

malorum patrem, & ab iisdem satellitio stipatum, & omnia prius pateretur, quam me amittere sustineret.

9. MER. Quam verò lävis es, ô Plute, & lubricus, & retentu difficilis, & fugax, nullam certam præbens ansam, sed nescio quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis? Paupertas, contra, viscosa est, & prehensu-facilis, & innumeros habens uncos toto corpore enatos, ita-ut appropinquantes statim teneant, & non facilè expediri-possint.—At latuit interea nos, dum nugamur, res non parva. PLUT. Quænam? MER. Quod non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc; ascedo enim ad vos, relicto illo in terra, & datum mandato ut occlusis foribus intus maneat, nemini verò aperiat, nisi me vociferant audierit. MER. Descendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad secessum *Timonis* pervernorò. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si desereres me, oberrans incedere in Hyperbolum forsan, aut Cleonem. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hicce in-propinquo fodit agellum montanum & lapidum.—Papæ! adest ei & Paupertas, & Labor iste, & Robur, & Sapientia, & Fortitudo, & ejusmodi turba, a Fame omnes agminis-modo-instructi; tuis, ô Plute, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non oscillimè discedimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu trahens. MER. Missi sumas a Jove ad Timonem hunc. PAUP. Jámne Plutus ad Timonem, postquam ego eum ex deliciis male afféctum suscipiens, & hisce tradens, nempe, Sapientiæ, & Labori, fortem reddidi magnique pretii virum? Egóne Paupertas, contemptibilis adeo, & injuriæ-opportuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè jam ad virtutem elaboratam; & hoc, ut Plutus eum denuo acceptum, & Contumeliæ ac Fastui in-manus-traditum, & mollem, & abjectum, & vecordem (qualis olim

olim erat) redditum, mihi rursus restituat tritum-panniculum jam factum? MER. O Paupertas, visum-est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor & Sapientia, reliquique, sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, nempe, adjutricem, & *rerum* optimarum magistram; cum quodum versaretur, corpore sanus, & mente validus degebat, viri vitam vivens, & ad se respiciens, existimans verò superflua hæc & vulgaria aliena esse, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti, aut qua de causa huc venistis, hominem operarium & mercenarium turbatur? At non læti abibitis vos impuri omnes, ut-estis; ego enim vos statim admodum glebis faxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines series; verùm ego quidem Mercurius sum, hic autem Plutus. Misit verò nos Jupiter, exauditis precibus tuis. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam & vos, Dii etiam si sitis, ut dicitis. Odi enim simul omnes, & Deos, & homines. Cæcum verò hunc, quicunque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri (homo enim videtur mihi non mediocriter insanire) ne ego, accepto malo quopiam, discedam. MER. Nil sinistrum agas, ô Timon: sed, depositâ immani hac feritate, & asperitate porrectis manibus bonam fortunam accipito, & rursus dives-esto, & primus sis Atheniensium, & solus ipse fortunatus despicio ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum est mihi ligo. Quo-ad-alia vero, fœlicissimus sum, nemine ad me accedente. MER. Adeóne inhumaniter, ô amice? Fero itaque ad Jovem nuncium hoc immiteque durumque. Atqui par erat forsan te esse Misanthropum tot gravia ab iis (*scil. hominibus*) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia propter curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic & olim extitit mihi innumerorum malorum causa, tradensque me adulatoribus, & insidiatores adducens, & in me odium excitans, & luxuriâ corrumpens, & invidiæ-obnoxium redens;

dens; tandem verò, subitò *me* deserens, perfidè adeo, & proditoriè. Paupertas verò optima laboribus viro-dignissimis me exercens, & cum veritate & libertate mēcum-versans, & necessaria præbuit *mibi* laboranti, & contine-nere docuit vulgaria illa; spem mihi vitæ a me ipso pendere-faciens, & quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corro-boratus igitur laboribus, & agrum hunc gnaviter exer-cens, & nil in urbe malorum videns, idoneum habeo & sufficientem viētum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad* Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujsque-ætatis fe-cerit PLORARE. MER. Nequaquam, ô bone, non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plorent*) sed mitte iracunda hæc & puerilia, & Plu-tūm accipito: nec enim a Jove munera sunt rejicienda.

12. PLUT. Vín, ô Timon, apud te causam-agam-meam, aut *mibi* dicenti irascēris? TIM. Dicas, sed nec prolixè, nec cum procēsiis, ut perditī rhetores; tolera-bo enim te pauca loquentem, Mercurii hujuscē gratiā. PLUT. Oporteret quidem *me* forsan *de* tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ-te, ut dicas, injuriā affecerim, qui jucundissimorum om-nium tibi autor fui, honoris, *nempe*, & loci-primi, & coronarum, & aliarum deliciarum. Meā verò operā conspicuus eras, & celebris; & studiosè expetitus. Si verò grave aliquid passus-es ab adulatoribus, inculpabi-lis *sum* tibi ego: *quin* ipse verò potius *in* hoc a te inju-ria-affectus-*sum*, quod me ignoniiniosè adeo scelestis ho-minibus subjeceris, laudantibus & ludificantibus *te*, mi-hique omni modo insidiantibus. Et quod postremò dix-isti, *nempe*, quod te prodi, ipse *ego* contra objicere-possum *idem ilud* tibi, *cum fuerim* omni modo a te abac-tus, & præceps expulsus-ex ædibus. Ideoque nobilissi-ma Paupertas circumposuit tibi rhenonem hunc pro-inolli chlamyde. Quare, Mercurius hic testis *est mibi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeo mihi adversatum. MER. At nunc vides, ô Plu-te, qualis jam factus-sit. Quare confidens commorare-

cum

cum eo. Et tu quidem, ô *Timon*, fodito *ita*, ut facis. Tu verò, ô *Plute*, supponito thesaurum lagoni: parebit enim tibi inclamanti.

13. TIM. Parensum *est*, ô Mercuri, & rursus descendum. Quid enim agat quispiam, cum Di *immortales* cogant? Sed vide, in quas molestias me miserum injicies; qui, huccusque fælicissimè vivens, tantum subitò auri, nullam meam ob culpam, accipiam, & tantum curarum suscipiam. MER. Tolerato, ô *Timon*, *vel* meâ causâ; etiamsi grave sit hoc, & non ferendum; idque, ut adulatores illi invidiâ rumpantur: ego verò, superatâ Ætnâ, in cœlum revolabo. PLUT. Abiit quidem ille, ut videtur: conjicio enim alarum remigio. Tu verò operire hîc; digressus enim remittam tibi Thesaurum: sed fortius impinge. *Heus tu*, Thesaure auri, te dico, pareto *Timoni* huic, & te tollendum offerto. Fodito, ô *Timon*, altè adigens *ligonem*: ego verò vobis subitus-adero.

14. TIM. Agè verò, ô ligo: nunc mihi te-ipsum corroborato, & ne fatigeris thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, & Corybantes amici, & Mercuri lucrifer, undénam tantum auri! Num somnium est hoc? Metuo igitur, ne experrectus carbones inveniam. Atqui aurum *est* signatum, subrubrum, grave, & aspectu longè-gratiissimum. O aurum, pulcherrimum mortalibus auspicium. “Ardens enim ignis quemadmodum, præluces noctu,” & interdiu. Veni, ô charissimum, & amabilissimum? Nunc tandem credo factum fuisse & Jove in aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeò amatorem per tegulas defluente? O Mida, & Crœse, & donaria Delphis *dicata*, quam nihil essetis, collata ad Timonem, & Timonis opes; cui ne rex quidem Persarum par *est*? O ligo, rhenóque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, &, extructâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem & sepulchrum (*i.e. pro sepulchro*) habiturum.—At decreta sunto hæc, & pro-legibus-rata in reliquum vitæ; nempe, commercii-fuga, & ignoratio, & fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut mise-

misericordiæ-ara, meræ nugæ *existimentur*: tum miserari lachrymantem, aut opitulari egenti, *babeatur* legum-violatio, & morum subversio. Solitaria verò esto mihi vivendi-ratio, ut lupis, & unus Timon esto sibi amicus: alii autem *omnes* hostes *judicentor*, & insidatores; & congregi-cum eorum quopiam piaculum *ducator*. Et, si aliquem vel videro, nefastus *fit ille* dies. Et in-summa, nil apud-nos differant *homines* a lapideis aut æneis statuis; & neque caduceatorem ab iis recipiamus, neque *cum iis* libamina libemus: DESERTUM verò terminus esto aduersus eos. At tribules, & curiales, & populares, & patria ipsa *babeantur* frigida & inutilia nomina, & stultorum hominum gloriæ-aucupia. Unus verò Timon dives-esto, & omnes despicio, & solus secum luxuriator, ab adulazione & onerosis laudibus remotus. Et Diis sacrificato, & epulato, solus sibi vicinus & conterminus, excuslis aliis *omnibus*. Et simul ac-semel decretum-esto se ipsum bene-tractare, sive mori oporteat, sive coronam sibi admovere, & nomen suavissimum esto MISANTHROPUS. Morum verò notæ sunt morositas, & asperitas, & feritas, & iracundia, & inhumanitas. Si autem videro quempiam in igne pereuntem, &, ut-extinguam, supplicantem, *tum*, pice atque oleo, restinguere. Et, si hyeme flumen quem *ad me* adferat, is verò, manum porrigenus, roget prehendere, *tum*, propellere & hunc præcipitem, ita ut emergere non possit: sic enim par-pari acceperint.—Legem *banc* rogavit Timon Echecratidis filius, Colytensis. Concioni suffragatus-est Timon idem: esto. Rata suntu hæc nobis, & fortiter iisdem immo-remur.

15. Sed multi facerem hæc omnibus quodammodo
nota fieri, *nempe*, quòd prædives-sum : nam *ea* res esset
iis *quasi* suspendium—Quanquam quid hoc ? Hem, quæ
acceleratio ! Undique concurrunt pulverulenti & anhelii,
aurum, nescio unde, odorantes. Utrum igitur, con-
scenso colle hoc, lapidibus eos abigam, comunodè ex-
edito-loco dejaculans ? An eatenus leges-violabimus,
ut cum iis semel versemur, quò magis angantur dé-
specti ? Hoc etiam satius duco : quare, *hic* subsistentes,
excipiamus iam eos. Agè, videam, quisnam *hic*-est
corum

eorum primus? Gnathonides adulator, qui porrexit mihi testim, nuper beneficium petenti, & qui saepe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios. GNATH. Nonne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, & suavissime, & convivalissime. TIM. Imo & tu quoque, ô Gnathonide, vulturum omnium voracissime, & hominum perditissime. GNATH. Semper dicax es tu quidem. Sed ubinam paratur convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper in-scena-docuit poeta (*i. e. ex nuper editis*). TIM. Canes tu quidem & elegia prorsus miserabiliter, sub ligone hoc *edoctus*. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum de vulnere. TIM. Et sanè si paululum morabere, mox de cæde vocabis. GNATH. Nequaquam, sed vulneri tu penitus medere, paululum auri inspergendo: est enim remedium misericordie sanguinem-sistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non gaudebis (*i. e. tibi male sit*) qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiades, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, & talenta duo dotem filiæ, mercedeim, scil laudum, dum canentem me, silentibus omnibus aliis, solus supra-modum laudaret, dejerans, vocaliorem esse me cycnis (*post hæc inquam*) quum nuper vidit me ægrotantem, & auxilium rogans accessi, plagas intentabat generosus PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, & compotor? Justa igitur passus-est ingratus hic. Nos verò, quamvis olim familiares, & æquales, & populares ejus, attamen moderatè agimus, ne irruere videamur. Salve, ô here, & cura ut observes scelestos hōscē adulatores, hos ad mensam solummodo *tibi adesse paratos*, in cæteris verò a corvis nil differentes. Non amplius fidendum est ætatis-hujuscē cuiquam. Ingrati sunt omnes, & mali. Ego verò afferens tibi talentum, ut haberes quo in rebus urgentibus utereris, in via jam haud-procul *hinc* audivi, quod immensis

mensis quibusdam divitiis ditatus essem. Venio igitur hæc te commonefacturus: etiamsi tu quidem, adeò ipse sapiens, nil meis fortasse dictis indigebis; tu, inquam, qui vel Nestori factu-necessarium commendare possis. TIM. Sunto hæc, ita ut dicis, ô Philiade. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato hoc, quod eum utilia submonerem.

17. TIM. Ecce! tertius adeò rhetor hicce Demeas, dextrâ tenens Plebiscitum, & dicens, se nostrum esse consanguineum. Hic, postquam multam-persolvit civitati, sedecim, nempe, talenta a me uno die accepta (damnatus enim erat, & non solvens in-vincula-conjunctus) & ego liberavi eum præ-misericordia; hic, inquam, cum nuper fortem-tulit distribuendi ærarium in tribum Eretheidem, & adirem ego poscens quod ad-me rediret, dixit se non agnoscere me civem. DEM. Salve, ô Timon, magnum familiæ tuæ præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Evidem jamdum expectant te populus frequens, & curia utraque. At prius audito Plebiscitum, quod pro te conscripsi.—
 “ QUANDOQUIDEM. Timon Echecratidæ filius,
 “ Colytensis, vir non solùm honestus bonùsque, verùm
 “ etiam sapiens, ut nemo alias in Græcia, continuo
 “ pergit præstare civitati optima quæque officia; vicit
 “ verò in Olympia eodeni die pugillatu, & lucta, &
 “ cursu, & curru perfecto, & bijugibus junioribus.”—
 TIM. At ego ne unquam vel spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici.—“ Et anno
 “ superiore fortissimè se-gessit pro civitate apud Achar-
 “ nenses; & duas Peloponnesium cohortes concidit.”
 TIM. Quomodo? Propterea enim quod non habuerim arma, in catalogo militari ne vel adscriptus sum.
 DEM. Modestè de te ipso loqueris; nos verò ingratissimus, oblii rerum a te gestarum—“ Præterea, &
 “ Plebiscita scribendo, & consilium dando, & exercitus-
 “ ducendo multum profuit urbi. Propter hæc omnia
 “ VISUM-EST senatui, populóque, & Elieæ-curiæ
 “ per tribus, & plebi viritim, & communiter omnibus,
 “ aureum statuere Timonem in arce juxta Minervam,

“ fulmen dextrâ, & radios in capite gerentem : & corona-re eundem coronis aureis septem, & coronas hodie promulgari in tragœdiis novis Dionysii : (nam agenda sunt ejus causâ vel hodie Dionysia.) Dixit sententiam *hanc* Demeas rhetor, ipsius *Timonis* cognatus, & propinquus, & discipulus. Optimus enim rhetor est Timon, & quicquid aliud vult.”—Hoc itaque est tibi Plebiscitum.—Ego autem statui ad te filium meum adducere, quem tuum propter nomen Timonem vocavi. TIM. Quomodo, ô Demea, qui ne unquam uxorem duxeris, quantum nobis compertum est? DEM. At ducam in annum proximum, si Deus permiserit; & liberos-procreabo, & futuram-prolem Timonem jam nomino. Mas enim erit. TIM. Heus tu! nescio an duxeris, tantâ a me acceptâ plagâ. DEM. Hei mihi! Quid hoc rei est? Tyrannidein, Timon, occupas: & pulsas viros liberos, cum-sis ipse nec verè liber, neque civis. Sed dabis brevi pœnas, cum propter alia, tum quod arcem incenderis. TIM. At non incensa-est, ô impure, arx; quare in hac re delator-falsus appares. DEM. Sed & dives-es, perfozzo postico. TIM. Neque perfosum-est hoc; quare & hæc tua *indicia* incredibilia sunt. DEM. Perfodietur sanè posthac: jam verò tu omnia quæ in eo fuere possides. TIM. Alteram ergo accipe plagam. DEM. Hei tergo meo! TIM. Né vociferare; illidam enim tibi & tertiam: effem etenim vel ridiculus, si duas Lacedæmoniorum cohortes inermis concidisse, unum verò impurum homuncionem non protererem. Quin & frustra pugillatu & luctâ in Olympicis ludis vicissimi.

18. Sed quid hoc? Annon est hic Thrasycles philosophus? Non sanè alias. Ideo-que venit barbam demittens, supercilia attollens, & magnum-quid secum murmurans; præterea Titaniacum obtuens, cæsariem in fronte retro-sparsus (*i. e. retro-sparsam habens*) quasi Autoboreas quispiam, vel Triton, quales pinxit eos Zeuxis. Hic est ille habitu concinnus, & incessu moderatus, & amictu modestuſ, innumera manè de virtute differens, & voluptate gaudentes damnans, & frugalitatem laudans: postquam verò lotus ad cœnam venerit, & puer magnum ei calicem porrexit (meraciore merò

(nempe

(nempe vino) maximè gaudet) tum, quasi Lethes aquam ebibisset, matutinis illis sermonibus prorsus-contraria exhibet, opsonia, sicut milvius, præripiens, & proximum cubito-arcens, barbam condimento oppletus, canis-more ingurgitans, *corpoеe prono* incumbens, quasi virtutem in patinis inventurum *sese* speraret, catinos accuratè digitō-indice detergens, ita-ut ne paululum quidem moreti relinquat; querulus continuo; *idque*, ut solus aliorum placentam totam vel suem accipiat; quod est edacitatis & insatiabilitatis fructus. Ebrius, ac vino-petulans, non ad cantum modò & saltationem, verùm etiam *ad convitia*, & iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel præcipue de sobrietate & decoro concionatur; & hæc loquitur, e mero jam male affectus, & ridiculè balbutiens. Deinde vomitus ad hæc; & postremò, quidam eum e convivio sublatum efferunt, tibicinæ ambabus *manibus* inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed & inter adulatores primas tenet, & promptissimè pejerat; & anteit *eum* impostura, & comitatur impudentia; & in summa, *est ille* RES quædam sapientiâ-omni-prædita, & undique accurata, & variè absoluta. Plorabit igitur statim, bonus *wir cum-fit*.—Quid hoc? Papæ! Tandem nobis Thrasycles! THRAS. Non eodem proposito, ô Timon, ac vulgus hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, & cœnarum opipararum spe *buc* concurrerunt, plurimam exhibentes adulacionem apud *virum*, qualis es tu, simplicem, & quæcunque habet facile impertinentem. Nôsti etenim quòd *vel* offa mihi sufficiat *in cœnam*; cepta verò aut nasturtium suavissimum *est* opsonium, aut, si quando deliciar, paululum salis. At potus *est* mibi Enneacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui-ipius gratiâ *buc* conceffi, ne te corrumpat pessima hæc atque infidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quæ viro bono, & philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed

tantum ad nates usque ingressus; paululum ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ocios ex ædibus; nec obolum tibi-ipsi relinquas; egenis, nempe, omnibus dividens; huic quidem drachmas quinque, illi vero minam, alii vero talentum. Si vero philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi vero (quanquam non mei ipsius gratia peto, sed ut sodalibus egenis impertiam) sat-fuerit, si peram hanc impletam dederis, non omnino modios duos Æginaenses capientem. Nam paucis-contentus & moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo haec tua dicta, ô Thrasycles. Pro pera igitur, si placet, age tibi caput tuberibus implebo, ligone hoc dimensus. THRAS. O respublica, legesque! Pulsamur a scelesto in civitate libera. TIM. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc? Plurimi convenient; Blepsias ille, & Laches, & Gniphon, totum denique agmen ploraturorum. Quapropter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululum recreo; ipse vero, congestis saxis plurimis, in-eos procul grandino? BLEPS. Ne jacias, ô Timon; abiunus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

DIALOGUS IV. Judicium Vocalium.

A Rhontem-agente Aristacho Phalereo, Octobris ineuntis septimo actionem instituit Sigma contra Tau coram septem Vocalibus constitutis *Judicibus de vi & rapina*; dicens spoliari se omnibus *vocabulis* quæ cum duplice Tau proferuntur.

SIGM. **Q**UAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc Tau, *res meas usurpante*, & unde minimè oportet auferente, damnum illud non graviter tuli; & rumores nonnullos audisse-dissimulabam præ modestia, quam servare me nostis, cum erga vos, tum alias erga syllabas. Quoniam vero eo

eò procedit avaritiæ & amentiæ, ut, ad ea quæ sæpe invitus tacui, jam & *alia* plura violentiæ-facinora-adjicat, ipsum *ergo* nunc præ-necessitate reuni-ago apud vos, qui utrumque *nōstrūm* novistis. Occupat verò me non exiguis timor super oppressionem hanc, hanc, *inquam*, mei-ipsius *oppressionem*. Nam, ante patratis semper majus aliquod facinus addendo, expellet me prorsus domesticā e sede, ita-ut parum absit quin, silentium agens, ne *vel* inter literas numeret; in æquali verò versentur metu & CÆTERÆ LITERÆ. Æquum est ergo non *solum* vos, qui nunc jus-dicitis, verū etiam cæteras literas incepti hujuscem observationem aliquam exercere. Nam, si cupientibus *quibusque* ex ordine apud has *literas constituto* in alienum irrumpere licuerit, atque id permiseritis vos, fine quibus nil omnino scribitur, non video quomodo *literarum* ordines retinebunt jura illa, juxta quæ res a principio constitutaæ sunt. At neque arbitror vos unquam eò negligentia & conniventia venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, *est* mihi quoque supersedendum injuriæ-affecto. Utinam itaque & aliarum *literarum* audaciæ tunc repressæ essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret *Lambda cum Rho* disceptans de *voce Cifferis* (i. e. *Pumice*) & *Cephalalgia* (i. e. *Capitis Dolore*.) Neque decertaret *Gamma cum Cappa*, & sæpe in fullonica ad manus prope venisset, de *Gnaphalis* (i. e. *Tomantis, sive Floccis fullonicis*.) Desineret verò *idem Gamma cum Lambda* pugnare, abripiens ei *vocem Molis* (i. e. *Ægræ*) imo prorsus suffurans. Et cessarent etiam cæteræ literæ conturbationem illicitam moliri. Pulchrum enim *est* unaquamque in eo, quem sortita-est, ordine manere. Transcendere verò eò, quod non oportet, *ejus* est qui jus solvit. Et qui primus has nobis leges constituit, *sive Cadmus fuerit* insularis ille, *sive Palamedes Nauplii filius* (quanquam Simonidi attribuant nonnulli sagacitatem hanc) *bi, inquam*, non *solum* ordine (*i. e. per certum ordinem*) juxta quem loci *nōstri* confirmantur, determinârunt, quæ prima fuerit *litera*, quæ secunda; sed & qualitates, quas *nōstrūm* unaquæque habet, & potestates cognoverunt

(i. e.) perspicerunt.) Et vobis, ô Judices, majorem (i. e. primum) tribuerunt honorem, quod per vosmet-ipsas potestis loqui. Semi-vocalibus vero secundum, quia additamento indigent, ut exaudiantur. Decreverunt vero ut ex omnibus nonnullæ, illæ, nempe, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta haec igitur statuta par-est, Vocales leges hæc conservare. Hoc vero Tau (non enim possum turpiori ipsum nomine appellare, quam quo vocatur) hoc, inquam, per Deos, nisi vestrum duæ, bonæ & aspectu decoræ, Alpha scil. & U, ad ipsum convenissent, ne vel audiretur. Hoc itaque, tale cum sit, pluribus me injuriis afficere est-ausum, quam aliquis unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus vero simul & præpositionibus exacto, adeò ut non amplius immodicam ejus avaritiam ferre-possim. Unde vero & a quibus incipiens haec fecit, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc opidulum non inacenum, & colonia, ut rumor obtinet, Atheniensium) adducebam vero mecum & fortissimum Rho e vicinis meis optimum. Diversabar autem apud poetam quandam comicum (Lysimachus vocabatur, ab origine quidem, ut apparebat, genere Boëtius, at postulantem e media se ortum dici Atticâ. Apud hunc quidem hospitem, hujuscem Tau deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, tettaraonta (i. e. quadraginta) dicendo, me mihi cognatis privans, putabam eam esse consuetudinem literarum simul nutritarum. Præterea eandem banc literam Tau arripienter Temeron (i. e. Hodie) & similia, eam, inquam, ita se gerentem sua haec vocare, & erat mihi auditu tolerabile, & non admodum remordebar iis de rebus. Quando vero ab iis incipiens ausum-est Cattitteron (i. e. Stannum) dicere, & Cattuma (i. e. Corium sarcientis calceis aptum) & Pittan (i. e. Picem) deinceps vero nequaquam-erubescens etiam Basilittan (i. e. Reginam) nominare est ausum ; non mediocreiter de hisce stomachor, & excandesco ; timens ne, temporis-progressu, quis etiam Suca (i. e. Ficus) Tuca nominet. Et mihi, per Jovem, animo-despondenti, & opem-laturis omnibus

bus destituto, condonate, ô *Judices*, justam hanc iram. Non enim de parvis & vulgaribus periculis est mihi spoliato, quippe, familiaribus & consuetis mihi literis. Raptam enim avem meam loquacem *Cissam* (i. e. *Picam*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Pbassam* (i. e. *Columbam*) cum *Nef-sais* (i. e. *Anatibus*) simul & *COSSUPHOIS* (i. e. *Meruluis*) idque, interdicente Aristarcho. Eripuit verò mihi *Melissas* (i. e. *Apes*) non paucas. Invasit autem *Atticam*, & ex ea media *Hymettum* abripuit vobis aliquaque syllabis spectantibus. Sed quid hæc dico? Totâ me *Theffaliâ* ejecit *Thettalam* dicere volens, postquam & totâ *Thalassâ* (i. e. *Mari*) me exclusit, nec *Seutlôn* (i. e. *Betis*) in hortis meis pepercit; adeò-ut, quod sanè dici solet, “ne-vel *Passalon* (i. e. *Paxillum*) mihi reliquerit.” Quòd verò litera sum injuriarum-patiens, testes estis mihi & vos ipſi, quum nunquam *Zeta* accusârim, cum-eripuit mihi *Smaragdum*, & totam abstulit *Smyrnam*; neque *Xu*, fœdus omne cum violârit, & habeat Thucydidem historicum talium facinorum auxiliatorem. At vicino meo *Rho*, quum ægrotârat, venia est danda, cum vel plantârit apud se *Myrtos* meas, & præ melancholia me aliquando in *Corbes* (i. e. *Maxillam*) percusserit. Et talis quidem *litera sum* ego.

3. Consideremus verò, quâm naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec ab aliis literis abstinuerit; sed & *Delta*, & *Theta*, & *Zeta*, &c, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias passa elementa vocato. Audite, ô *Judices Vocales*, *Delta* dicentem, “Meam abstulit *Ende-lecheian* (i. e. *Affiduitatem*) volens contra leges omnines *Entelecheian* dici:” & *Theta* plangentem, & capitis crines evellentem, eò quòd privata sit *Colocynthes* (i. e. *Cucurbitâ*) & *Zeta* dicentem, “quòd non diutiùs sibi licet *suriizein* (i. e. *fistulâ-canere*) vel *salpizein* i. e. *tubâ-canere*) neque vel *gruzein* (i. e. “*mutire*.)” Quisnam hæc ferat? Aut quæ poena sufficerit contra pessimum hoc *Tau*? At hoc idem *Tau* injuriis-afficit non solum literarum genus *sibi-ipſi* contribule, sed jam & in humanum quoque genus eodem modo grassatum-est: non enim permittit eos rectâ ferri linguis.

linguis. Imò verò, ô Judices (res enim humanæ mēturus de lingua obiter submonuere, quòd & ex hac me partim exegerit) etiam *Glossam* (i. e. *Linguam*) *Glottam* facit ; ô linguæ re-verâ morbus *Tau* ! At redibo ad illud *unde abii*, atque cum hominibus defensionem-conjugam de iis-quibus in eos immoderatè-agit. Nam vocem eorum vinculis quibusdam torquere & discerpere conatur. Et qui, pulchrum aliquid videns, vult *idem illud Calon* (i. e. *Pulchrum*) vocare, tum irrumpe[n]s hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forsan de Clemate* (i. e. *Palmite*) loquitur : hoc *idem* verò *Tau* (enim vero *hæc est res verè misera*) fecit *Clema esse Tlema* (i. e. *Miseriam*.) Et non solum plebeios homines injuriā-afficit, sed & magno jam illi regi, cui dicunt & terram & mare cessisse, & ipsorum naturam deseruisse, hoc, *inquam*, *Tau* & huc insidiatum est ; & *Cyrus* cum-esset, *Tyrum* quandam reddidit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo ? Deplorant, nempe, *idem illi homines*, & fortunam suam lugent, & Cadmum sæpe execrantur, quòd hoc *Tau* in literarum genus induxit. Aiunt enim tyrannos hūjuscē literæ corpus secutos, & ejusdem figuram imitatos, tali deinde in forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò *eodem*, & perniciosa[re] illi fabricæ, nempe, cruci, malum accessisse cognomen. — Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc *Tau*? Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, nempe, ut pœnam sustineat in illa ipsius figurâ. Crux enim ut-fit. (i. e. quòd omnino existit) ab hoc fabricatum est (i. e. effectum est) ab hominibus verò sic nominatur.

F I N I S.





